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THE

NEW-JERUSALEM MAGAZINE.

VOL. X.—NEW SERIES.—No. 10.

OCTOBER, 1886.

AUTOBIOGRAPHICAL SKETCH.*

I WAS brought up under Calvinistic influences and teachings, as the only church in my native town was of that denomination. My father, not being a professor of religion, left my religious training to my mother; who was not only a member of the Church, but was so well known for her religious principles, for her practical piety, for her neighborly kindness, for her quiet usefulness, for her comparative intelligence, for the influence silently accorded to her, and above all for the practical manifestation that in her mind the thought of the Lord was always uppermost, that when, many years later, she cordially received the doctrines of the New Church, not a member of her Church, nor any individual in the town, ever dared suggest that she had adopted a heresy, or was amenable to Church discipline.

Her religion was tenfold more that of the heart and the life,—of internal communion with her Lord and Master, of constant looking to him for guidance, and of practical life under that guidance,—than doctrines, creeds, and catechisms; though she understood the doctrines of her Church, and could teach and defend them. Under her influence I was led to

*In 1868, when the Boston Society celebrated its fiftieth anniversary, Rev. T. B. Hayward was the only original member present, and made a brief address which was published. The following sketch, found among his manuscripts, was probably prepared about that time — EDITOR.

read my Bible much and often, particularly the New Testament; and the further religious training which I received from her may be inferred from the foregoing remarks.

I remember, when a child of eight or ten years, the members of the family were sitting quietly one Sabbath afternoon, each one engaged in reading. At length my father left his seat, and began to walk the room forwards and back. This attracted my attention, and looking up, I found that he and my mother were engaged in conversation, in an undertone, about a new minister who had lately come into the vicinity to assist in a revival, and who was regarded as an uncommonly excellent and useful man. "I hear he believes there is a spiritual sense to the Bible," said my mother. A spiritual sense to the Bible: it is impossible to describe the impression of magnitude and importance which these words made upon my childish mind. "I hear so, too," said my father. "And what do you think of it?" inquired my mother. My father replied, "I am very much inclined to believe in it myself." Instantly something said within me, "That is right; and one of these days I shall know about it." The impression made upon me by this incident was very great, and produced an abiding faith in my mind, that at some time I was to become acquainted with the spiritual sense of the Bible.

During my childhood and youth there were occasional religious movements in our community, and as may be expected, I was often, and sometimes quite seriously, affected by them. At the age of sixteen or seventeen, our good and aged minister, and other religious professors, essayed to satisfy me that I was "hopefully converted," as they expressed it. But I distrusted their representations; told them that I thought more of an earnest effort to live a good life in the Lord's fear and looking to him for aid, than in joining the Church on such grounds; and added, besides, that there were some points in their doctrines which, as generally preached, I could not subscribe to. I went on, reading much in my Bible, and endeavoring to live according to its teachings.

In the year 1816 I entered college at Cambridge, at the age of nineteen. During my first year I became acquainted

with Thomas Worcester, who was two years in advance of me in the college, and who, I was told, was a Swedenborgian. I had never before heard the name of Swedenborg, and had no idea at all of its significance.

In the month of August, near the close of my first college year, dysentery became epidemic in Cambridge, and one of the students was taken sick, and died of it. Another, the most talented young man in the college, and the most distinguished for his excellence of character in every respect, was sick with the same disease, at the time that the students separated for their vacation. I had been requested by the President to remain at Cambridge during the vacation, to have some charge of the library, the buildings, and other property. In the first days of the vacation I visited the sick student daily, and passed the whole or a part of the night with him; but he grew worse, and at the expiration of about a week, passed away to the other world. His decease made a great impression upon my mind.

Mr. Worcester, previously mentioned, was a classmate of the deceased, and was at his father's in Brighton, only two or three miles from the college. He came to the funeral, and we two were the only students present. As we passed out of the cemetery after the interment, he proposed a walk, to which I consented. We could talk of nothing but him who had just departed, who was so promising, and so highly beloved. In this conversation Mr. Worcester advanced some views about the other world, about going to it, and about religion generally, which struck me with great surprise, but which I did not feel ready to reject. Our walk was a long one, and these subjects were our only topic of conversation.

The President had told me that morning that he should permit me to remain in Cambridge no longer, and Mr. Worcester and I parted with the understanding that I should call upon him the next day, on my way to the residence of some relatives about fifteen miles distant, and take a book treating of this new religion, to read in my vacation. I did so, and was at length on my long walk to my relatives. The first two or three miles were passed in reflecting upon topics that had

come up when I took the book, and upon the occurrences of the last few days.

My mind at length turned, however, and with great force, to the book which I had under my arm. That book purported to be a part of a new revelation, a new dispensation from God to men, to introduce a new religion upon the earth. I had promised to read it, and that implied the promise to decide justly before God, as far as I was able, either for it or against it. My mind at once became rapt with the sense of the deepest and most intense responsibility. As I was to judge of that book, I must have a standard to judge it by. Did I possess any criterion which I could set up as an infallible standard? I saw that I must first ascertain whether I did, or not. I saw that I must first examine every point of religious doctrine and of spiritual truth with which I was acquainted, and must decide whether I could establish any one of them as the criterion of judgment. I felt most deeply the responsibility.

I commenced my examination with the doctrines of Orthodoxy, so called; and first with the doctrine of the Trinity. I took this doctrine strongly and distinctly in my mind, surveyed it in all its parts, laid it out in my mind before the Lord, and asked whether I could set up that as the standard. The answer was emphatically, no; and I distinctly saw the reasons why it was so. It was not a doctrine that was taught in its own terms in the Bible, but was drawn from the Bible by men; while other men denied that it was the doctrine of the Bible, but proved to their own satisfaction from the Bible that it was not true. I saw that nothing could be adopted by me as the criterion to judge the book by, which did not unmistakably bear the Divine stamp.

I next took up in succession the doctrines of the "atonement," "election or predestination," "special grace," or instantaneous conversion, the "resurrection of the material body," and other points of the same system, and examined them one by one in the same way; and each with the same result, and for the same reasons. Each one was examined by itself, as thoroughly and as carefully as the first had been,

and with so strong a sense of the responsibility which rested on me to decide justly upon each before God, that it is impossible for me to convey but a faint idea of it.

After going through with all the principal points of the Orthodox system, and finding them all wanting, I gave a brief review to all the other systems of religion with which I was acquainted,— the Unitarians, Baptists, Methodists, etc. They did not, however, require much time, as I could see that though professedly based on the Bible, they were each and all of them the work of men, and had never received the Divine sanction.

This examination was carried on slowly, most deliberately, and with all the weight of responsibility, as if in each case I was deciding a question of life and death. I have often reverted to it since, and the same feeling always returns, suggesting the conviction that the Lord in his providence brought around me at that time a peculiar class of spirits and angels to aid and sustain me in that work. It occupied not far from ten miles of my walk, and about three hours of my time.

At length, having finished my examination, I began to look around me mentally, to see where I stood. I seemed to myself to be all afloat, and to be oppressed with a feeling of desolation, or rather of abandonment. In this state of mind, I involuntarily raised my arms, lifting also my look upward, with a kind of feeling of desperation, and mentally exclaimed, "Is there, then, nothing I can hold as a criterion by which to judge this book?" These words, however, express scarce the hundredth part of the despairing and prayerful power of inquiry that was in my heart. Instantly I was answered from within, almost by an audible voice: "Yes, there is; read the book. If its teachings have a tendency to make you a better man, help you to love your neighbor better, to bring you nearer to the Lord, and to make you reverence and love his Word more, then its contents are true. Adopt them in proportion as they have this tendency."

This answer instantly lifted an immense burden from my spirit. It was self-evident and most thoroughly satisfac-

tory. It bore upon its face the stamp of Divinity. It was evidently not the work of man. It presented no creed demanding belief. It required belief in nothing but God and his Word. It contained nothing that would give any man any control over me; and yet, if followed, it would manifestly put me into the true relations both to God and man. My earnest question had been most fully answered. My mind was entirely relieved.

This answer not only brought relief and bouyancy to my mind, but to my body also. I had been walking more than twelve miles, and not far from four hours, and had for some time been progressing heavily. But my whole man, my very feet, felt lightened, and I walked the remaining two or three miles of my journey with a distinct feeling of freshness and lightness. I went on my way rejoicing.

Resting confidently in this standard of judgment, I had no hesitation in reading the book. My only fear was lest I should not apply the standard strictly and faithfully. The book was Swedenborg's treatise on "Heaven and Hell." I read it with avidity. More than once did I leave the house of one relative in the morning to visit another, spend the whole day under the shade of a tree in the fields reading and re-reading, and reach that friend's house at night. In this way I could read without molestation, my friends making no inquiries about the book, supposing it to be some of my college studies. The whole of my time was not spent in this way, as much of it was due to my relatives, but all I could command was thus employed.

I had gone on in this way nearly three weeks, when it became necessary to retrace my steps towards Cambridge, to be present at the opening of the term. I had proceeded but a few miles, when I met with an advertisement issued by the President, prolonging the vacation two weeks more, as the epidemic had not disappeared. I gladly turned back, thankful to Providence for the longer opportunity of weighing the contents of the book, and at the end of the two weeks I returned to Cambridge.

And what judgment had I to render in regard to the book?

The first impression made upon me in commencing the reading of it was that its contents not only justified the criterion that had been given me, but fully justified itself under that criterion. I felt at once that, with the exception of the Bible, I had never met with a book which had so strong a tendency "to make me a better man, to fill me with a kinder love for others, to bring me nearer to the Lord, and to inspire me with a deeper reverence and affection for his Word," and the impression that such was its genuine influence grew deeper and stronger every day I read. In one point of view, it seemed to go beyond the Bible in this respect; for the Bible only assures us of a life after death, either in a heaven or a hell, without defining at all the kind and quality of the life in either; but this book, in going into full descriptions of both, seemed to open and expand the contents of the Bible itself to an indefinable extent.

I found that this book had opened a new world within me, — a spiritual world,—a broad region of my spiritual constitution that had hitherto lain dormant and unoccupied. From the fact that I kept it entirely to myself, this new world within me assumed, for a time, a peculiar aspect, — something resembling fairy-land. But why did I keep it to myself? In the first place, from its very importance, I had no right to speak of it to my relatives until my own mind was made up, and this did not take place until just before I left them. The subject was too momentous for me to speak to them lightly of it.

In the second place, in learning that Mr. Worcester was a Swedenborgian, I had learned that he was a proscribed man. It was said that he *might* be the minister of any one of the popular denominations he chose, and that then his influence would be established, his respectability assured, and his future made, but that he must be possessed of insanity as well as folly to throw away all these fine prospects; and these words were used with their full meaning.

It is true that my previous religious training and experience, the impression made on my mind by the occurences at Cambridge, and my long train of reflections on my walk

already described, had brought me to the conclusion that I *must* adopt what approved itself to my conscience with the sanction of the Divine truth, let the consequences be what they might. The manner, also, in which this book had fulfilled these conditions left little doubt in my mind but that I should receive all the other branches of this new dispensation. Still, I was not ready to undertake to present any of it to others until I had become more fully acquainted with it myself.

At Cambridge, on conversing with Mr. Worcester on the contents of "Heaven and Hell," I found they acquired even more of reality and truthfulness than when I had read them by myself. He was the only person there with whom I could speak of them. With all other persons these were tabooed subjects. We found several volumes of Swedenborg's works in the College library, both in English and in Latin, and I spent much of my leisure in reading them. The influence of these new spiritual truths upon my mind made me very happy.

But my life was by no means all sunshine; far from it. I had a brother who, though several years older, was but one year before me in the College. He had taken so much interest in my education, and had aided me in it so much, that he felt he had a right to have his advice followed by me in other matters. He was very much opposed, even strongly hostile, to my adopting this visionary religion, which could never gain any converts but crazy enthusiasts. His strenuous and long-continued efforts to dissuade me, I shall not attempt to recount. They had no effect upon my faith or my decision. My religion was a thing between me and my God in that new world that had been opened within me, and I could permit no one to step in between us. Besides, I found it too precious and too elevating within to admit of putting any external considerations in competition with it.

All my friends and acquaintances took the same course in different degrees. Those who receive the doctrines of the New Church, now and hereafter, will never know the ordeal we had to pass through. There were but two of us at

Cambridge, and probably not twenty-five in all the State of Massachusetts. All the opinions and feelings, both of our friends and the community, were against us, and the pressure on the mind no one can conceive. I might fill many pages on this subject, but, as it can never be repeated nor realized, wherein would be the benefit?

I have included "all my friends" in the above paragraph. That is not right. When I wrote to my excellent mother on the subject, she replied, "Follow the dictates of your own conscience, the influences of the Lord's spirit, and the teachings of the Bible, and you will not go wrong." This advice agreed with the criterion that had been given me. A few years later I had the satisfaction of finding her a full and cordial receiver of the doctrines of the New Church.

There were in Boston and the vicinity between fifteen and twenty receivers of the doctrines, and one of them made great efforts to get them together. During this year they met in Boston once in two weeks, and spent the time partly in exercises of worship and partly in joyous conversation. The formation of an organized society or church was much talked of among them, and, on the fifteenth of August, 1818, twelve of us were organized into a Church by Rev. Maskell M. Carll, of Philadelphia, under the name of the Boston Society of the New Jerusalem. From that time, this Society held public meetings for worship on the Sabbath, which I was permitted by the President of the College to attend. Three of the original twelve members are now living (1868), — Rev. Thomas Worcester, Miss Margaret G. Cary, and myself.

A few weeks before I graduated, I was engaged to teach the High School in Concord, Middlesex County, Mass., the next year, at a salary of six hundred dollars. My ancestors had resided in this town for some generations, several families of the name were still there, and few names in the place were more respected. All my brothers and sisters were also born there.

At an early hour one Monday morning, the stage-coach took me up at Cambridge and dropped me at Concord before breakfast. I found the village full of people, and was informed

that it was court week, and that there would be no school. The Chairman of the School Committee came to me in the forenoon, and, with a good deal of deference and hesitation, told me that he had come on behalf of the oldest and most prominent clergyman of the town, who had heard that I entertained some peculiar views on the subject of religion, and wished to have an interview with me before the opening of the school. I expressed my entire willingness, and the interview was appointed to take place immediately after dinner at the house of the clergyman's principal deacon.

On repairing thither, I met the clergyman, his deacon, and the Chairman of the School Committee. The clergyman was well and extensively known as a man of talent and influence, had been settled in the place for more than forty years, and was rendered very venerable in his appearance by his long gray hair.

Not without considerable embarrassment he opened the subject, stated that he had heard that I had adopted the doctrines of Swedenborg, but that some points of those doctrines had come to his knowledge which to him were very shocking, and which I, perhaps, was not acquainted with. He was, however, very full, and apparently very sincere, in his expressions of confidence in me, my principles, motives, and my character; and in this the others joined with equal manifestations of sincerity.

The clergyman then drew from his pocket what was known as the "Ellingwood pamphlet," and proposed to read it. I told him this was altogether unnecessary, as I was well acquainted with its contents, and knew it to be made up of garbled, wrested, distorted, and perverted extracts from Swedenborg's writings, making him appear to say what the person who got it up knew that he did not mean. I told him that I had the book in my trunk at the hotel from which most of the extracts purported to be taken, and that I could prove my assertion on the spot if they would permit. I called his attention to the pamphlet itself, and to its title-page: no editor's name, no publisher's name, no printer's name, nor even the name of the city or town where it was

printed or published. I appealed to their common sense if that style of getting up the pamphlet did not demonstrate that the man who did it actually felt in his conscience that he was engaged in a mean, dirty, slanderous, and wicked thing.

This the clergyman and his deacon did not seem to appreciate, and the former insisted upon reading the pamphlet. To this I yielded, remonstrating that it did not present Swedenborg's doctrines and sentiments. After the reading of the pamphlet, the clergyman began to urge that I would relinquish the engagement. I told them I had come there to teach the school, not to make proselytes to my religion, and that no harm would ever come through my means. They assented to this fully, but the clergyman said the thing had got abroad, and he feared mischief would result. I reminded him that if I went away under such circumstances, they were bound by law to pay me the six hundred dollars. He acknowledged this, but hoped I would not press it.

The following reflections passed through my mind hastily: that the clergyman and his deacon seemed determined to get me out of the way, though the Committee-man appeared friendly; that I did not know what mischievous reports they had already set afloat; that I was not aware how far the state of the public mind agreed with them or not; that two such men would have it in their power to give me a great deal of trouble, and to make my position very uncomfortable, which they would undoubtedly do; and that finally, in all probability, they would sooner or later drive me from the place. In regard to the salary, I said to myself that the citizens of Concord should never say that I made them pay me six hundred dollars under such circumstances.

I consequently concluded to withdraw, and told them so. The clergyman was desirous of closing the interview with prayer, which he did. I then took leave of them, and repaired to the hotel to be in readiness for the evening stage for Cambridge. The Chairman of the School Committee followed me, insisted upon paying my bill, and put a small sum of money in my hand. On the arrival of the coach, I took a

seat with the driver, and, as we passed through the crowded streets, I heard the frequent and earnest exclamation, "Where is Mr. Hayward going?"

I learned, subsequently, that the venerable clergyman and his deacon did not represent the public sentiment of the town. The facts became immediately known, and raised such a storm of indignation as the clergyman could neither allay nor meet, and the transaction would have cost him his place but for his gray hairs. I have always felt that I was wisely led in this matter, though worldly wisdom might decide otherwise.

I soon afterwards opened a private school for young ladies in Roxbury, where I taught one year. I then went into Boston, and taught a private school there twenty-five years. In all this teaching, my religious sentiments were never again called in question; on the contrary, they were rather a recommendation. Those were the times of high controversy between the "Orthodox" and the Unitarians, and they were jealous of the influence of each other's schools; but I was regarded by both parties as occupying a neutral ground.

When I was asked to prepare this statement, I was requested to tell what the doctrines of the New Church had done for me. I hesitate to speak on this subject, lest what I say should seem too personal, or even assuming. What the doctrines have done for me, or rather what the Lord has been able to do for me through them, I prefer to leave to the judgment of others. Yet if any truly spiritual good, any spiritual life, has been built up in me by them, it is all the work of the Lord; all my agency, so far as I have had any, having consisted in striving to put away selfish and evil loves. I ought therefore, perhaps, to bear testimony, not to my own work, but the Lord's.

I have already said that the doctrines opened a new world within me, — a spiritual world. For the fifty years since I received them, I have always been laboriously engaged in some useful occupation, and, though I could see clearly that I was living actively within myself in the common world of thought and affection in which other people were living, — a

mental world of affection and thought based on the labors of the day and the passing events of life, which produce a nearly similar mental world in all, — yet I could see quite as clearly that I was, much of the time, living in a world which those around me saw nothing of, and knew nothing of, — in that world within, which the Lord had in some degree opened within me by means of the doctrines of the New Church; nay, that when I seemed to be living in the common world of thought and feeling with others, I was at least partially lifted up into the inner one, and was looking down upon the affairs of the lower from thence. Yet how often have the cares of the world, the trials of life, the allurements of selfish loves, and the power of my own evils, — how often have they dimmed, beclouded, or even closed up that world within me!

This inner world, which is opened within by these doctrines, is not merely a world of thought, — a succession of views and prospects taken by balloon-ascensions. It is an entire mind, consisting of will as well as understanding; a world containing its full share of affections and feelings, nay, of deep and living experience, as well as of thought and meditation.

This world within may be occupied by us in various degrees. One person may only go up into it occasionally, and take a brief view. Such a person does not *live* in that world; he does not come into the *life* of the feelings, affections, and will of that world. To him it is only an occasional elevation into spiritual thought for the benefit of his life below. He who really comes into the life of this inner world within him, finds that the great effort of his life is to come nearer to the Lord, and that his great labor is to put away his selfish and evil affections which are opposed to the Lord. He finds that all this inner life, the life of this inner world, comes from the Lord into him, and his great effort is to learn to live this *life from the Lord.*

It scarce seems necessary to add that such a person often enjoys positive happiness, a blessed happiness; whereas, what those around him call being happy is only worldly pleasure. His is spiritual; theirs is natural and sensual. His is of his

spiritual mind within; theirs of their external, natural mind. His comes from an interior communion, in thought and feeling, with the Lord and his angels; theirs from outward communion with others like themselves, or with material objects that are still lower. His is from the Lord; theirs is from the world. T. B. HAYWARD.

AT THE GATE.

"For behold the kingdom of God is within you."

Thy kingdom here?
Lord, can it be?
Searching and seeking everywhere
For many a year,
"Thy kingdom come" has been my prayer.
Was that dear kingdom all the while so near?

Blinded and dull
With selfish sin,
Have I been sitting at the gates
Called Beautiful,
Where Thy fair angel stands and waits,
With hand upon the lock, to let me in?

Was I the wall
Which barred the way,
Darkening the glory of Thy grace,
Hiding the ray
Which, shining out as from Thy very face,
Had shown to other men the perfect day?

Was I the bar
Which shut me out
From the full joyance which they taste
Whose spirits are
Within Thy Paradise embraced—
Thy blessed Paradise, which seems so far?

Let me not sit
Another hour,
Idly awaiting what is mine to win,
Blinded in wit.
Lord Jesus, rend these walls of self and sin,
Beat down the gate, that I may enter in.

—*English Pulpit.*

THE SPIRITUAL SENSE OF MICAH VI. 6, 7, 8.

In the prophet Micah it is thus written: —

"Wherewith shall I come before Jehovah, and bow myself before the high God? Shall I come before him with burnt offerings, with calves, the sons of a year? Will Jehovah be pleased with thousands of rams or with ten thousands of rivers of oil? Shall I give my first born for my transgressions, the fruit of my belly for the sins of my soul? He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love mercy, and to humble thyself by walking with thy God."

These words present a phase of spiritual interpretation which is somewhat unique and which seldom occurs in the Word. They seem to form one of those instances in which the spiritual sense shines forth with a large degree of clearness through the vail of the letter. The peculiarity, however, does not lie in this, but in the fact that while the literal sense places in contrast two kinds of worship, one which is not acceptable to the Lord and one which is, the higher spiritual sense treats throughout of genuine worship, and contains no allusion whatever to that which is not genuine. Usually, where the literal sense is the expression of a genuine spiritual truth, the spiritual sense is but a more interior development of the same truth. But here, or in the first two verses of this quotation, the spiritual idea absolutely changes from the bad meaning which is contained in what might be termed the spiritual-literal sense, to a good one in the higher spiritual sense.

Swedenborg nowhere furnishes us with an explanation of these passages, though, in three or four instances, he quotes portions of them, incidentally to interpretations of other Scripture. The nearest approach to an elucidation of them is in his "Summary Exposition of the Prophets and Psalms." There, however, he simply indicates the gist of the internal sense of the three verses taken together, which is, "that the Lord is not approached by the externals of worship, but by the internals, which are of truth and good." In A. C., 2180

he also quotes these passages to prove that sacrifices were not acceptable to the Lord; that they were only tolerated and permitted; and that it was the internal principle alone in them that was regarded, and not at all the external rite. He also says in A. C., 10143, that these words signify that external worship without internal is not worship.

But the Jews believed just the contrary. Their view of the matter was that they were purified from sin and released from guilt when they performed these outward ceremonials; conceiving that burnt offerings and sacrifices in their mere external forms, without anything spiritual within them, were the most holy things of worship. *See* A. C., 9409.

Now in view of this phase of Judaism, the entire sixth chapter of Micah is devoted to calling the Jews to an account for having given themselves up to mere external worship when the Lord had done so much for them. Consequently, in the literal sense, in so far as the spiritual shines through it, there is a statement in antithesis; in the sixth and seventh verses, of mere formal worship without its true spirit, and in the eighth verse, of the conditions of genuine spiritual worship. And, by implication, the former is condemned while the latter is pronounced to be in harmony with the Lord's will.

The lesson of course, is not to Israelites only, but to all who are prone to think that external worship without an internal is so well pleasing to the Lord as to release them from guilt and purify them from sin.

Turn we now to the higher spiritual sense. As leading up to this we find in Swedenborg's writings but a solitary helping passage. It is from A. C., 2906, where, in setting forth the spiritual meaning of "a year," he says, "Hence also the burnt offering of calves, the sons of a year, is mentioned in Micah as being most grateful."

This expression might, at first glance, be deemed subversive of Swedenborg's above quoted allusions to the subject. But an appreciative study of the words of Micah in their higher spiritual sense shows, that while they contain no approval of burnt offerings and sacrifices as things relied upon, in mere external observance, to purify from sin and guilt, yet that the internal principles which they represent are the very

essentials of all genuine worship. The angels, having no thought in reading this portion of the Word, of the outward things called burnt offerings and sacrifices, would not at all observe the lower allusion and the contrast of false and true worship there presented, but would necessarily read the entire series of verses as descriptive only of genuine worship in its degrees.

The unique phase of Scripture interpretation here presented is exceedingly interesting, and leads us to a more particular study of this higher spiritual meaning, which takes on so different a phase from that apparent in the spiritual-literal.

The Lord is called Jehovah when good is predicated, and God when truth is predicated (A. C., 2001). "Wherewith shall I come before Jehovah and bow myself before the high God?" signifies therefore: In what manner shall I worship the Lord from a ground of goodness, and humble myself before Him from the plane of truth?

Sacrifices signify the worship of the Lord from the truth of faith grounded in good and the resulting purification from evil; burnt offerings, worship from the good of love, and thence plenary regeneration.—A. C., 9391, 10053.

Calves signify the goodness of innocence and charity in the external or natural man (A. C., 9391); A year denotes what is full as to state.—A. C., 2906.

Rams signify spiritual good; rivers of oil, truths proceeding from good.—A. E., 336.

Thousands are predicated of goods and tens of thousands of truths.—A. R., 287.

The first born signifies love (A. C., 3225); the fruit of the belly, spiritual birth, which is the acknowledgment of truth and good in faith and act, a thing which cannot exist from the external man, but only from the internal.—A. C., 3911.

Hence in the passage, "Shall I come before Him with burnt offerings, with calves, the sons of a year? Will Jehovah be pleased with thousands of rams or with ten thousands of rivers of oil? Shall I give my first born for my transgressions, the fruit of my belly for the sin of my soul?" these questions are raised in the spiritual sense:—

1. Does genuine worship consist in a worship of the Lord

from the good of love, and from the good of innocence and charity, in the natural mind as a full state thereof?

2. In the spiritual mind, does it consist of a worship of the Lord from spiritual good and the truths which thence proceed?

3. In the celestial mind, does it consist of a worship of the Lord from celestial love and the necessarily consequent births of truths and goods in faith and act? And will the yielding up of this kind of worship and the rejection of all evil,—that is, giving to the Lord love instead of transgression, and births of truth and good instead of sin,—fulfil the Divine law?

The answer, in the spiritual sense, to the whole series of questions, is, practically, Yes. So at least would the angels read the questions, and the Divine answer, "He hath showed thee, O man, what is good; and what doth Jehovah [the Lord's love] require of thee, but to do justly, and to love mercy, and to humble thyself by walking with thy God [the Lord's wisdom]?

Thus in the spiritual-literal sense, this answer makes a clear-cut distinction and says, in effect, "You Jews having divested your burnt offerings and sacrifices of all inward spirit, meaning, and worship; the Lord repudiates them. The true worship is "to do justly and to love mercy, and to humble thyself by walking with thy God."

But in the higher spiritual sense it is different. The command to do justly, enjoins upon us that we come before the Lord with what burnt offerings and calves, the sons of a year, spiritually signify; the precept to love mercy is equivalent to saying that Jehovah will be pleased with thousands of rams and with ten thousands of rivers of oil rendered in a spiritual way; and the injunction to humble ourselves by walking with our God, is bidding us to give him, spiritually, not naturally, the first born in place of transgression, the fruit of the belly in place of sin.

So both interpretations are justified. We learn that the Lord does not approve of external worship devoid of its internal; and we learn the lesson of the worship that is acceptable in its three degrees of natural, spiritual, and celestial.

San Francisco, Cal. JOHN DOUGHTY.

SWEDENBORG'S TESTIMONY RESPECTING THE ROMAN CATHOLICS.

SWEDENBORG has written much of the Roman Catholics, of their religion in this world, and of their state in the spiritual world. What shall we say of the state of this body of people at the present day, in view of what Swedenborg wrote in reference to their capacity for receiving the doctrines of the New Church?

Some things that he has written respecting them may not be readily received by every one, because they seem to be at variance with what is known of them from history and observation. The same thing may be said of other religious bodies, and of some individuals of whom he has written.

The Roman Catholics, the *bête noire* of the Protestant world, lose nothing in comparison with the Reformed, and, indeed, reasons are given by him why the former will more readily receive the doctrines of the New Church than the latter.

It is important for readers of Swedenborg, who may not feel disposed to accept fully such statements as those I have referred to because they do not fall in or coincide with opinions previously entertained, to understand from what sources he derived his information. His knowledge of history was doubtless extensive; but this would not have sufficed him to tell the secrets of the other world. He was an actual witness of spiritual phenomena, and the internal states of churches, communities, and individuals were laid bare to him in the process of the Last Judgment.

Without this intromission into the spiritual world and his spiritual experience consequent thereon, he could not have known the things which he relates concerning the spiritual states of people, either in this world or the other. And it may be added here that he could not have explained the spiritual meaning of the Word without the opening of his spiritual senses.

A recognition of, and indeed a firm belief in, the truth of

these propositions seems to my mind essential to an acceptance of the wonderful revelations made known through him. Those who accept his doctrinal statements, and ignore or reject his relations of things heard and seen in the spiritual world, fail to understand the character of his teachings, and their bearing upon the highest interests of humanity.

An instance is afforded us of Swedenborg's faithfulness to the facts of history, and at the same time of his power to make known the hidden things of man's spiritual life in what he relates of the influence from the spiritual world of Louis XIV. upon the mind of his grandson, Louis XV., to induce him to desist from favoring the decrees of the Bull Unigenitus against the Jansenists. This statement was called in question, as not being in accordance with historical facts, by Mr. William White, but Prof. Parsons showed plainly that the statement, so far as it related to the conduct of Louis XIV., as connected with this Papal Bull and that of his grandson, was wholly consistent with the facts of history.

When we consider that the internal state of the Church, or of the individual man, cannot be seen or known in the natural world, but only in spiritual light, the reason will appear why Swedenborg was intromitted into the spiritual world. And it will also appear that our judgment upon men, as to their internal states, may be wholly erroneous. The Louises and Georges, who lived delicately and fared sumptuously, may be partakers of heavenly joys unless they have been wholly addicted to selfish appetites and pleasures in the world, and have had no thought of doing good to others. The Romanist Cavalier may find a higher place than the Puritan Roundhead, or the reverse may be true.

We accept the testimony of Swedenborg, then, because we believe that he was enabled to see the spiritual side of human life, and to understand the state of the Christian world, not from external observation or the facts of history alone, but from a knowledge of the spiritual causes which led to the decline of the Church. Before proceeding to analyze, somewhat, the testimony of Swedenborg respecting the Roman Catholics, let me adduce, for the purpose of comment, the

passage from the "Brief Exposition" which seems to favor them so strongly: —

"The *first reason* why the Roman Catholics may be brought into the New Jerusalem, or New Church, more easily than the Reformed, is, because the faith of justification by the imputation of the merit of Christ, which is an erroneous faith, and cannot be together with the faith of the New Church (see Nos. 102–104), is with them obliterated, and is like to be still more fully so; whereas it is, as it were, engraven upon the Reformed, inasmuch as it is the principal tenet of their Church. A *second reason* is, because the Roman Catholics entertain an idea of Divine Majesty belonging to the Humanity of the Lord, more than the Reformed do, as is evident from their most devout veneration of the host. A *third reason* is, because they hold charity, good works, repentance, and attention to amendment of life, to be essentials of salvation, and these are, also, essentials of the New Church; but the case is otherwise with the Reformed, who are confirmed in faith alone; with these the above are neither regarded as essentials, nor formalities belonging to faith, and consequently as not at all contributing to salvation. These are three reasons why the Roman Catholics, if they approach God the Saviour himself, not mediately but immediately, and likewise administer the Holy Eucharist in both kinds, may more easily than the Reformed receive a living faith in room of a dead faith, and be conducted by angels from the Lord to the gates of the New Jerusalem or New Church, and be introduced therein with joy and shouting."— No. 108.

Now, this statement seems somewhat incredible, in view of the fact that so few from the Roman Catholics have connected themselves with the New-Church organizations.

More than nine-tenths, probably, of all those throughout the world, who have professed openly a belief in the doctrines of the New Church, have come out of the Protestant sects.

But it may be said that the time has not come for the Roman Catholics to receive these doctrines, and that the best among them will receive the truth in the other world. This may be true, and it may be said, further, that the very fact that so large a proportion of those professing a belief in the doctrines of the New Church have come out of Protestantism may furnish one of the reasons for the slow growth of the

New Church in outward form or in externals. The old dogma of faith alone, and the rejection of the doctrines of repentance, of the necessity of keeping the Commandments, and of performing good works, have left their impress upon them. They have brought the old protesting spirit with them, which has made it difficult for them to receive fully the teachings of Swedenborg, thus producing states of disorder. This has been frequently shown in the opposition to a priesthood and rituals of worship. The acceptance of the very fundamental doctrine of the New Church has been slow and imperfect from this same cause. The dragon has been wroth with the woman, and has made war with the remnant of her seed.— Rev. xii. 17. On the other hand, the freedom existing among Protestants to possess the Word, and to read it for themselves, has prepared the way for some of them to receive the doctrines partially and somewhat intellectually, without producing a strong adherence to principles of order as taught in the writings of the New Church. We must wait, I think, for the good element among the Roman Catholics to receive these doctrines before the old states induced by the long prevalence of the dogma of faith alone will be softened, and the New Church, in the great variety of forms it will assume, will become invested with her beautiful garments, and be filled with the spirit of charity.

But let us consider, somewhat further, the testimony of Swedenborg concerning the Roman Catholics. It is found principally in the following works, namely, "Spiritual Diary," "Brief Exposition," "Last Judgment," "Continuation concerning the Last Judgment," "Apocalypse Revealed," "Apocalypse Explained," and the "True Christian Religion." They are also mentioned in the work on the "Divine Providence." From the time of the Reformation, as we well know, the Christian Church in Europe, or that part of it not included in the Greek Church, became divided into Romanist and Protestant. Swedenborg treats at much length of these two branches of the Church, and of the errors which characterized both of them. He shows, in the work called "The Brief Exposition" (Nos. 18, 19), that, as to all the principal doctrines

of faith,—"The Trinity of Persons in the Godhead," "Original Sin," "The Imputation of the Merit of Christ and Justification by Faith therein,"—the Roman Catholics, before the Reformation, held and taught the same things the Reformed did after it, the only difference being that they conjoined that faith with charity or good works. One was the same as the other, with respect to those doctrines which become perverted in the earlier period of the Church's history. The Reformers, however, added to former errors by insisting upon the doctrine of salvation by faith alone, and denying the necessity of good works, thus separating charity and good works from that faith, in order that they might be severed from the Roman Catholics. Nevertheless, the leading Reformers adjoined good works, and even conjoined them to their faith, but, at the same time, considered man as a passive subject; whereas the Roman Catholics regarded him as an active subject. On the other hand, "among the Roman Catholics [as we are told in the same work] the faith which the Reformers had taken from them was so far obliterated that they scarcely knew a syllable about it at the time Swedenborg wrote, not because it had been condemned by any Papal decree, but because it had been concealed by the externals of worship, such as the adoration of Christ's vicar, the invocation of saints, the veneration of images, and, moreover, by such things as, from being accounted holy, affect the senses, as masses in an unknown tongue, garments, lights, incense, pompous processions, and mysteries respecting the Eucharist."—B. E., 20–23, 106, 107.

It is, no doubt, true that this ignorance among the Roman Catholics respecting doctrinals has increased since Swedenborg's day. He very clearly shows the difference between the Romanists and Protestants, as to their spiritual state, in the work on the "Last Judgment," and in the "Apocalypse Revealed." He says in the "Brief Exposition" (No. 88) that seven chapters of the "Apocalypse" treat of the perverted state of the Church among the Reformed, and two chapters of the perverted state of the Church among the Roman Catholics, and that the states of both Churches were

sentenced to condemnation. Nothing can be stronger than his own condemnation of both. The Reformed, he declares, are symbolized by the dragon treated of in the twelfth chapter of Revelation, and by the two beasts in chap. xiii., and by the locusts in chap. ix.

In the beginning of the work called the "Apocalypse Revealed" he gives a summary of the faith of the Roman Catholic and Reformed Churches, somewhat differently from that in the "Brief Exposition," and in the first paragraph of this summary he says that Babylon which is the Roman Catholic Religion is treated of in chapters xvii., xviii., and xix., of the "Apocalypse." The broad distinction made by Swedenborg between these two branches of the consummated Church known as Christian, is that the Roman Catholic Church, through the power of the clergy, came under the love of dominion, by means of which the laity were kept in ignorance and deprived of the Word; while the Reformers through their leaders insinuated and afterwards publicly proclaimed the doctrine of justification by faith alone whereby the minds of all, both clergy and laity, were perverted, the Word profaned, and evils concealed and covered up, instead of being openly confessed and repented of. In the "New Jerusalem and its Heavenly Doctrine," Swedenborg repudiates the Roman Catholic Church entirely. I quote:—

"It is said the Churches in Christendom, and by them are understood the Reformed or Evangelical Churches, but not the Popish or Roman Catholic Church, inasmuch as that is no part of the Christian Church; because wherever the Church is, there the Lord is worshipped and the Word is read; whereas among the Roman Catholics, they worship themselves instead of the Lord, forbid the Word to be read by the people, and affirm the Pope's decree to be equal, yea, superior to it."—H. D., 8.

This was written or printed one year after the Last Judgment, and must be understood to refer to the state of that Church afterwards as well as before that event. It must be admitted that since Swedenborg's day the doctrine of Papal Infallibility has been taught as strongly as ever by the heads of the Church and confirmed by a decree, but it is not implic-

itly believed by all Roman Catholics. Indeed, it is rejected by many, especially in France.

The infernal love of dominion typified by Babylon was the cause of the decline of former dispensations; but with the Romanists, especially with the Popes and leaders, it became more abominable than ever before, leading to many inventions to perpetuate the power of the priesthood, and to give them wealth. These things are vividly set forth in the work on the Last Judgment, while the internal states of these rulers were made known.

On this point Swedenborg testifies thus: —

"What manner of men they of the Babylon are in the other life, can be apparent only to one who has been allowed by the Lord to be together with those who are in the spiritual world: since this has been granted to me, I am able to speak from experience, for I have seen them, I have heard them, and I have spoken with them." —L. J., 56.

He tells how void of all genuine belief in the Lord they were, and because man's life in the spiritual world is similar to what it has been in the natural world, they live a similar moral and spiritual life and above all have similar worship, holding councils, celebrating masses, adoring saints, etc. He speaks of them as the Papal nation and says they surrounded the Reformed who were in the centre because they had the Word. Now these Babylonish spirits were tolerated in the world of spirits until the Last Judgment. Then they were judged and all of them who had practised evil arts were cast down. The spiritual world was freed from such spirits and the angels rejoiced on account of its liberation (no. 62). We must notice that all those who were of the Roman Catholic religion were not of Babylon. We are told that, "such among them as were in the affection of truth from good were preserved," and that, "those of the Papal religion who lived piously, and were in goods, although not in truths, and still from affection desired to know truths were taken and carried into a certain region, in front in the western quarter, near the north, habitations being given them, and societies of them instituted there, and then priests from the Reformed were

sent thither, who instructed them from the Word, and as they are instructed, they are accepted into heaven."—L. J., 63.

We are also told that, according to a universal law, as we may understand "all who go from the countries of the earth into the spiritual world, are at first kept in the confession of faith and in the religion of their country; and so therefore are the Papists. On this account they always have some representative Pontiff set over them, whom, moreover, they adore with the same ceremony as in the world. Seldom does any Pope from the world act the Pontiff there, but we are told that he who was Pope twenty years before Swedenborg wrote what I am quoting, who was Clement XII., was appointed over the Papists, because he loved to think that the Word was more sacred than is believed and that the Lord ought to be worshipped. He passed over to the Reformed Christians C. L. J., 59). This will sound strange to the ears of a Protestant who is accustomed to think that the Pope, whoever he may be, is the devil's vicegerent and not Christ's. But we must learn from Swedenborg many things from the spiritual world that upset our theories and opinions. Not only is Clement XII. thus highly spoken of and as having asserted that when he was in the world he intended to restore his Church, but Pope Sixtus V., who was elected Pope in 1585 and died in 1589, conversed with Swedenborg and told him that he had come to the conclusion a half year before his death, "that the vicarship of the Popes was an invention for the sake of dominion; that the Lord the Saviour being God ought alone to be worshipped; that the Scriptures were Divine, and thus more holy than Papal edicts." The Memorable Relation in which these things are found is a very remarkable one (A. R., 752). This Pope, living at the period of the Reformation, passes into the world of spirits and becomes a chosen ruler over a society of Roman Catholics and works faithfully in his calling.

After the Last Judgment a great change took place. The papists were then no longer allowed to form societies below heaven and above hell (L. J., 64). Congregations of spirits who had made seeming heavens to themselves were removed;

these heavens passed away. "Before the Last Judgment," we are told, "much of the communication between heaven and the world, therefore between the Lord and the Church, was intercepted." "All enlightenment comes to man from the Lord through heaven and enters by an internal way. So long as there were congregations of such spirits between heaven and the world, or between the Lord and the Church, man was unable to be enlightened." "Communication was then restored" after the Last Judgment, and then and not sooner, revelations were made for the New Church.—C. L. J., 8–12.

This whole idea of the Judgment upon the Papists and the Reformed is connected with the end of the old Church as we call it and the beginning of the new. Freedom dawned when the equilibrium was restored between heaven and hell. We have seen its progress; we have seen all religions losing their power and the human mind gradually being prepared for the reception of the new light; and we have no cause for believing that the communication between heaven and earth can be interrupted again. And when the end or consummation comes, the churches on earth, or those who composed them, were not annihilated but they simply lost all connection with heaven, as Churches. We are told that, "the Church when it is vastated, that is, when it is no longer in any good of faith, principally perishes as to the state of its interiors, thus as to states in another life. Heaven then removes itself from them, and consequently the Lord, and transfers itself to others who are adopted in their place."—A. C., 4423. In other words, the Church as a church having lost its spirituality ceases to be a medium of communication between heaven and man. But the Lord does not remove himself from the good. The simple good remain to be instructed in this world or in the world of spirits. In the A. R., 750 Swedenborg says:—

"Until the consummation of the age is until the end of the Church (No. 658) and then if they do not go to the Lord himself, and live according to his precepts, they are left by the Lord; and being left by the Lord they become as pagans, who have no religion; and then the Lord is with those who will be of his New Church."

We have every reason to believe that those who have been of the Roman Catholic religion and have lived in obedience to the truth, as far as they have received it, will not only come into heaven after death, but that hereafter, as the Papal power becomes more and more weakened and they have liberty to read the Word, great numbers of them will receive the doctrines of the New Church. That this is not mere speculation will appear from what Swedenborg says in No. 740 of the "Apocalypse Revealed," and in No. 1070 of the "Apocalypse Explained," where he is explaining the meaning of the twelfth verse of the seventeenth chapter of Revelation. The words of the text are: "And the ten horns which thou sawest are ten Kings, who have received no Kingdom as yet; but they receive power as Kings one hour with the beast."

These words we are told relate to those who are in the kingdom of France, not fully under the Papal dominion, among whom there has not yet been formed a Church fully separated from the Roman Catholic religion. He says:—

"The Church with those in the kingdom of France is said not yet to be separated from the Roman Catholic religion, because it coheres with it in externals, but not so much in internals. The externals are formalities and the internals are essentials. That they still adhere to it, is because there are so many monasteries there, and because the priesthood there is under the authority of the Pontiff; and these are in all formality, according to the Papal edicts and statutes: and hence very many are in the essentials of that religion; on which account the Church there is not yet separated. This is what is signified by their having received no kingdom as yet."

In the "Apocalypse Explained" he says:—

"Within Babylon are those in the kingdom of France, and several in Holland, England, Scotland, and Ireland, who have not taken away from the Lord the power of saving men, nor Divine sanctity from the Word, and attributed both the former and the latter to some Vicar, as may appear from the contest which has so long continued, and still continues [*anno* 1762], between the Gallic Church and the Roman; these are the things principally treated of in the contents of the twelfth, thirteenth, and fourteenth verses of this chapter."

The Roman Catholics, then, of the countries named, are actually treated of in this Divine prophecy. The changes we have seen taking place in the Roman Catholic Church, especially in France and Italy, abundantly confirm these statements of Swedenborg. Gradually the Papal power has been broken and there is less and less regard for its decrees.

A notable instance of the recession from Rome of late years was the Count de Montalembert, who, although at one time the leader of the Jesuit party in France, became, before his death, a strong opponent to Papal infallibility, and lamented in his last letter to Pére Hyacinthe the servile submission of the French clergy to Ultramontane ideas. A writer remarked at the time of the trial of Pére Hyacinthe for publishing Montalembert's work called "Spain and Liberty" (1877) that, "his posthumous writings will show, if the heirs fulfil their promise to produce them in complete form, that there is more liberalism in the Roman Catholic Church than is generally supposed. It lies dormant under a mass of dead formulas, but at any moment may awake." This fully agrees with what Swedenborg wrote in regard to the state of the Roman Catholic Church in France, at his day.

From this review of Swedenborg's testimony regarding the Roman Catholics, it will be seen that he condemns the Church for its abuse of power and the love of dominion among its leaders, and especially for taking away the Word from the people, but that he exalts the good and simple in heart among them and leads us to suppose that a Church will yet be raised up among those who have known nothing of the old devices and snares, have done good from a sincere heart, and turned their eyes to the Lord (A. R., 786). Nothing more strongly confirms this idea than the following passage from the "True Christian Religion" with which I conclude this paper: —

"All those of the Roman Catholic religion, who, when they find themselves to be alive after death, and in the former world had thought more about God than about the Pope and had done works of charity from a simple heart, after they have been instructed that the Lord himself, the Saviour of the world reigns here, are easily led away from the superstitious things of that religion. To these the

transition from Popery to Christianity is as easy as it is to enter into a temple through open doors; and as it is to pass by the sentinels in the courts into the palace, when the King commands; and as it is to lift up the countenance and look up to heaven, when voices are heard thence. But, on the other hand, it is as difficult to withdraw those from the superstitious things of that religion, who, in the course of their life in the world, seldom if ever thought about God, and loved that worship only on account of its festivities, as it is to enter into a temple, when the doors are shut; and as it is to pass by the sentinels in the courts into the palace, when the King forbids; and as it is for a snake in the grass to lift up its eyes to heaven. It is wonderful, that none of those who come from the Roman Catholic religion into the spiritual world, see heaven there where the angels are: there is, as it were, a dark cloud over them, which terminates their vision; but as soon as any convert comes to those who are converted, heaven is opened, and sometimes they see angels there in white garments, to whom, also, they are elevated, after having completed the time of preparation."—821.

Brookline, Mass. WILLARD H. HINKLEY.

JESUS, our Hope, our hearts' Desire,
Redemption's only Spring!
Creator of the world art Thou,
Our Saviour, and our King.

How vast the Mercy and the Love
Which took our griefs on Thee,
And led Thee through the gates of death,
To set Thy people free.

But now the bonds of death are burst,
The foe is captive led,
Thou reignest on Thy glorious throne,
Of heaven and earth the Head.

O may Thy mighty love prevail
To lift our hearts to Thee,
That where Thou art to glory gone,
Our final rest may be.

—*Latin Hymn of* 10*th century, translated by Rev. J. Chandler, M. A.*

AS TO APOSTOLICAL SUCCESSION.

THAT vigorous and remarkably frank exponent of Episcopalianism, the *Church Press*, lately commented kindly upon the little volume of lectures by Rev. John Worcester, which has recently appeared, and which, by the way, has been received with friendliness on all sides. The critic said,—

"Much that is stated here must meet the approval of all Christian people; from many of the author's conclusions, however, we dissent. There is only 'one Holy Catholic and Apostolic Church;' no new Church can be formed. Hence the assumption of the author at the beginning is a groundless one."

There is here brought forward a point of great importance. If there be but one Church, and if the one claiming the apostolic succession be that Church, then does it not follow that the Church of Rome, as existing before the time when the Church of England was separated from it, was the only one, so that no new one could be formed? If it be held that no new one was formed by the transfer of headship from the Pope of Rome to the King of England, do we understand that the English and the Romish have been and are now one Church, and the only one? If it be held that the Roman Church forfeited its unity with the one true Church on account of corruption, and therefore that the Church as existing in England, and under similar forms in America, is the only true Church now existing, we have ruled out the Greek or Eastern Church, which has certainly every claim which the English has, and also the prior claim of having separated from Rome long before. If this argument is to hold, then also the Arian bodies of Hungary and adjacent districts are just as much entitled to call themselves the only Church.

The position seems to be an awkward one. The Episcopalian body seems to claim what other older bodies can claim in her own terms with more propriety. If their claim is denied, what are the grounds of denial? If there be no such grounds, and none have ever been given, then the assertion

of the denier is a merely arbitrary one. Or, if he would admit the equal right of these old bodies to be parts of the one Church, and would seek for a union with them, on what ground would he admit them and exclude, for example, the Scotch Church?

Every Episcopalian would say at once that the criterion to be employed is the apostolic succession. Let every body possessing that, and not differing essentially in doctrine, be regarded as of the one Church. This changes the attitude somewhat. It abandons the position that the one Church was under the Pope till the infamous Henry VIII. took it under his own charge, and that the one true Church was then transferred to his domain, and it places in prominence the succession from the Apostles. This point should then be looked at. There is probably, throughout the Episcopalian body generally, a firm belief that this is safe ground, but will such belief bear examination?

Almost fifty years ago, Mr. Gladstone, then a Tory member of Parliament, expressed this belief, saying,

"In England the case was different from that on the Continent. Her reformation did not destroy, but successfully maintained, the unity and succession of the Church in her apostolical ministry. We have, therefore, still among us the ordained hereditary witnesses of the truth, conveying it to us, through an unbroken series, from our Lord Jesus Christ and his Apostles."

This position was immediately examined by no less a critic than Macaulay, whose essay on Church and State should be read by every student of history. The evidence which would support Mr. Gladstone's and the common belief was searched for, but was not found. Here are some of Macaulay's sentences: —

"The transmission of orders from the Apostles to an English clergyman of the present day must have been through a very great number of intermediate persons. Now, it is probable that no clergyman in the Church of England can trace up his spiritual genealogy from bishop to bishop so far back as the time of the Conquest. There remain many centuries during which the transmission of his orders is buried in utter darkness. And whether he

be a priest by succession from the Apostles depends on the question whether, during that long period, some thousands of events took place, any one of which may, without any gross improbability, be supposed not to have taken place. We have not a tittle of evidence for any one of these events. We do not even know the names or countries of the men to whom it is taken for granted that these events happened."

He then refers particularly to the times following the persecution under Nero, when the Church was in the utmost disorder, and then to the degraded condition of all ecclesiastical matters in the middle ages.

"We read of sees of the highest dignity openly sold, transferred backwards and forwards by popular tumult, bestowed sometimes by a profligate woman on her paramour, sometimes by a warlike baron on a kinsman still a stripling. We read of bishops of ten years old, of bishops of five years old, of many popes who were mere boys, and who rivalled the frantic dissoluteness of Caligula."

The succession through such hands, if established, would seem an empty honor, but it cannot be established; and does it not seem strange that so much, even down to the present time, should be made of this theory?

Mr. Macaulay enlarges upon the possible and probable breaks in the chain during lawless times when might was right, and the clergy were ignorant and brutal, but it is not necessary to follow him in coming to the conclusion that one may have full freedom in setting aside this claim, and that those who insist upon it act either in ignorance or in insincerity. The latter supposition ought to be excluded. There then remains the conclusion that most Episcopalians are where Mr. Gladstone was in his youth, namely, in a position which left him no defence against the calm questioning of an historical student.

One other point is involved in this claim, which, as it appears, has a very feeble historical basis, and that is as to unity. Mr. Gladstone in his youth, and the Episcopalian priesthood of the present day, allude to the one only Church, thereby implying that the Church with them is one. Macaulay

did not overlook this point, and made his question out of the materials furnished by the controversies of the day. How is it at the present time? Speaking in all kindness, it must be said that the Episcopalian press contains more heated discussions than that of any other religious body. Now, discussion does not imply dissension so long as it pertains to matters unessential, but, with this people, the most vital matters are causes of division.

Look, for instance, at the corner-stone of Christian doctrines,— that concerning the Lord our Saviour. Every phase of Trinitarianism and of Unitarianism is found to appear. Looking at the passage, "A virgin shall conceive," one party sees a promise of the Messiah, the only-begotten, but another party most frankly holds that there is given in this passage no promise of a Messiah, and none that the child referred to there would be born of a virgin. As to the Scriptures, a fundamental point, plenary inspiration, is held by some, and others are extremely rationalistic. The wide divergence as to the Scriptures is seen at once in the controversy over the use of the Ten Commandments, — one party holding to their continued use in the liturgy, and another declaring that they should be discarded as of a dead past.

If, now, a Church is utterly divided against itself on vital points of Christian belief, by what right does it claim to be the *one* Church? It is not one; it is divided. It might contain differing parties as to matters not essential, and remain one in matters essential; but it is divided in its vital parts, and holds not only a Roman and mediaeval party, but even a Jewish and unchristian party. How, then, is it one? And, being so divided, how, then, does it claim to be the only one? Of these two feet,— apostolic succession and unity,— on which can it stand?

As it was suggested that, as to succession, there were older bodies which would more justly claim the title of apostolic, so as to unity, while the Church of England is deeply rent, there are others of these ancient bodies which know no such dissentions. Religious papers among modern sects, also, could be named which rarely have a word of doctrinal discus-

sion, and whose claim, if they chose to assert it, would be excellent in respect to internal unity.

One thought more. The measuring of the Church by the external limits of a religious body is wholly wrong, indefensible in reason, and incapable of being supported from the Scriptures. It is an old Roman error. The Church, by its very essential nature, is a spiritual company whose bounds are invisible to the natural eye. Where it ends, only He knoweth who looketh on the heart. The time never has been, and never will be, when a company gathered from the love of certain modes of worship will be able to say, "This, and this only, is the Church." This spirit the Lord rebuked in his disciples. It is a spirit which will never have his commendation, nor that of reason. The Lord is one, his body is one, Christianity is one; but that oneness is not contained within any religious company as being the one only Church.

These claims, when indulged, hold back religious development; they even tend to Romanize the claimants, to make them intolerant and retrogressive, to lead them to ignore such promises as, "Behold, I make all things new;" "Behold, I will do a new thing;" "At evening time it shall be light."

Bridgewater, Mass. THEODORE F. WRIGHT.

IN His hands we are safe; we falter on
Through storm and mire;
Above, beside, around us, there is One
Will never tire.

What though we fall, and bruised and wounded lie,
Our lips in dust?
God's arm shall lift us up to victory;
In Him we trust.

For neither life, nor death, nor things below,
Nor things above,
Shall sever us, that we should ever go
From this great love.

— *Selected.*

JOHN PHILANDER PERRY.

The subject of this notice was born February 23, 1819. Before he became known to us he had gone through with a course of Theological study, and commenced preaching in the Orthodox Congregational Church.

He became a member of the Boston Society in 1849. He received a license to preach in May of the same year. He resided in Lowell a year or more, conducting services for the society there. From 1850 to 1853 he preached with much acceptance in East Bridgewater. In 1853 he was engaged for a year at Yarmouth. His work there began the first of May of the same year, and he continued to preach until 1859 when he was installed as pastor. His ordination took place in 1852 before he began his ministry at Yarmouth.

He continued in the pastoral relation to the society for eleven years, though for some time from increasing failure of sight, before quite defective, he was unable to preach. When he began preaching at Yarmouth he was unable to read the service, and a member of the society was employed to do it; but in course of time, by means of ingenious appliances in aid of his eyes, he acquired the capacity of doing it. In 1870 it appeared to him better for the society that he should resign his pastorate, and give place to a minister not laboring under his disabilities. And so he resigned a position in which he had labored for seventeen years with much acceptance and usefulness. As evidence of this, during his ministrations thirty-one members were added to the society and forty-five persons were baptized by him.

When Mr. Perry left Yarmouth he removed to Waltham, and for a time had charge of one of the boy's boarding-houses of the New-Church school there. From Waltham he removed to his native place, New Ipswich, N. H., where he resided until his decease, which took place July 30, 1886. His age was sixty-seven years and eight months.

Mr. Perry was twice married. His first wife was Miss

Caroline Thacher, sister of Henry C. Thacher. The marriage took place in April, 1853, a short time before he began to officiate as the minister of the Yarmouth Society. She was a very efficient and useful woman and of great aid to him in his ministry. Her death occurred April 2, 1868. His second wife was Miss Emma Rusch, a native of Elsinore, Denmark. The marriage took place October 31, 1869. She is the mother of his three surviving children; and to the care of them and of him in the exceeding feebleness of the later period of his life, she has devoted herself with marked fidelity and patience.

Until quite recently, Mr. Perry's articles in the MAGAZINE and *Messenger* have succeeded one another quite rapidly, and they are, as a rule, sensible, interesting, and of a character to to be quite useful. I notice that in the Twenty-fifth volume of the old series of the MAGAZINE, covering a year's time, there are twenty articles from his pen, some of them at least covering eight or ten pages; and that in this periodical, from the twenty-second to the forty-third volume there are between eighty and ninety articles upon a great variety of subjects, of which he is the author. And all who read the *Messenger* know how very frequently until his recent specially feeble health, his well-known initials have appeared there. He was also the author of quite a number of valuable reports on important subjects to the Association and the General Convention.

Mr. Perry was a man of broad views and good sense in natural things. He had, also, much mechanical ingenuity. He was a horticulturist of marked skill. His garden and fruits were always wisely tended. The obstacles arising from his imperfect sight he was very successful in remedying. It was interesting to observe him pruning his vines or those of his neighbors, determining which shoots to remove and which to retain.

Intellectually, he was a close and accurate thinker. He was a graduate of Dartmouth in 1842, a very diligent student, and specially proficient in mathematical studies, for which he had much taste. He had clear interior perceptions, and his

deductions were logical and exact. I have just been reading one of his sermons, in a volume of the old MAGAZINE. It is full of clear, living perceptions, and the proofs and illustrations from the Scriptures are of a very interesting, instructive, and practical character. His acquaintance with the doctrines could not be otherwise than extended and full; for the character of his mind was such, his desire of accurate knowledge of the Divine truth was so strong that he must needs avail himself of the aid from a reader in investigation which his imperfect sight made impossible to him.

To him, the life of religion was the very heart of the matter; and no knowledge which did not look to this, either directly or indirectly, had any attractions for him.

He was a minister whom his brother ministers respected much, and with whom they "took sweet counsel." It was a matter of regret to them, no less than to him, that for several years he has been unable to be present at their meetings.

It will be remembered that some years since a small work of his was published, entitled "A Catechism on the Lord's Prayer," explaining it in a manner to meet the needs of the young. He was much interested in providing for their education in the Church; and I doubt not that the religious education of his own children, to which he, in connection with their devoted mother, has in their isolation been giving special attention, has produced results of an excellent character.

From what appeared as an unfortunate interruption of the telegraphic notice of his death, a New-Church minister could not be present at his funeral, and this service was performed by neighboring ministers out of this Church. I doubt not that the association with them which he has cultivated has, through his intelligence and good sense, brought them into a relation of appreciation and respect, and that the services they kindly performed were of a very appropriate and acceptable kind.

One more of our ministers has gone to join the many, very many beloved ministers and laymen gone before, whom it is unnecessary to name. They have entered and are entering

upon the work of a portion of the Lord's kingdom certainly no less important and more full of his spirit than the work here; a work, too, which, though done in heaven, is even more efficient for good on earth than what is done here; for the work there is to that here as the soul is to the body. Such is the effect of the union between the natural and spiritual worlds which the Lord in his Divine love and mercy, by his Divine wisdom, has provided.

Abington, Mass. JOSEPH PETTEE.

SOME day all doubt and mystery
Will be made clear;
The threatening clouds which now we see
Will disappear.

Some day what seems a punishment,
Or loss, or gain,
Will prove to be God's blessing sent
For very gain.

Some day our weary feet will rest
In sweet content,
And we will know how we were blest
By what was sent;

And, looking back with clearer eyes
O'er life's short span,
Will see, with wondering, glad surprise,
God's perfect plan;

And knowing that the path we went
Was God's own way,
Will understand his wise intent
Some day, some day.

— *Mrs. S. E. Eastman.*

SWEDENBORG STUDIES.

LIGHT AND HEAT.*

In the list of subjects referred to the Class in the Text of Swedenborg, there is one that has stood for many years, apparently unnoticed. I have been studying it, but am not yet ready to report. I wish, however, to call your attention to Swedenborg's statements, in the hope that we may thus be helped to understand them.

The statements referred to are the definitions of light and heat, and the declarations as to their causes, found in "Apocalypse Explained," 726 (ii.).

In the hope that facts of modern science, if not its theories, would help to an understanding of the matter, I laid it before my young friend, Prof. Very, of the Allegheny Observatory. He has now had it under consideration for two or three years. I have had interesting and instructive correspondence and conversation with him, but the subject is not yet clear. He has it constantly in mind, and may help us by and by.

All that I propose to do at the present time is to present a careful translation of Swedenborg's statements. Others may already be prepared to go further, and make the matter clear to us all.

In the "Apocalypse Explained," we are taught as follows: —

"In the sun is pure fire. Outside of the sun, this fire is heat, decreasing as distance from the sun increases. And light is modification, or its interior action, in substances which are outside of the sun; and this also from its fire."— 944.

"There are in nature two mediate causes, by which every effect, or production and formation there, is accomplished. These mediate causes are light and heat. Light modifies substances, and heat actuates them; each from the presence of the sun in them. The presence of the sun which appears as light makes activity of the forces or the substances of every individual [entity], according to

* A paper read before the Ministers' Conference.

the form in which it is from creation: this is modification. But the sun's presence that is perceived as heat spreads the individual parts, and produces a power of acting and of effecting according to the form of those parts, by actuating the conatus in which they are from creation. The conatus, which by means of heat becomes an active force even in Nature's least forms, is from the spiritual that acts in them and into them."— 1206.

"The ethers and airs give heat when brought into action in mass (*volumatim actae*); but when modified as to single things, they give light. Hereby the sun exercises all its power, and produces all its effects outside of itself, that is, by ethers and by airs, by means of heat and of light."— 726 (ii.).

"Light only modifies the substances into which it flows, and heat only changes their states."— 1134.

"Light itself and heat itself are not material; but still they affect material substances, — light by modifying them, and heat by changing their states: the light and heat which are from the sun of the world are natural, however, because that sun is fire, and not love."—1131.

"From the Divine love of the Lord, which appears in the angelic heaven as a sun, proceeds light, and proceeds heat: the light is the life of his Divine wisdom, and the heat is the life of his Divine love."— 1134.

"The spiritual heat which is love, and the spiritual light which is wisdom, flow in into subjects which are recipients of life in the same manner in which natural heat and natural light from the sun of the world flow in into subjects that are not recipients of life."— 1134.

"The heat proceeding, which is Divine good, is Divine love in its extension; and the proceeding light, which is Divine truth, is modification or interior action in substances which are outside of the Lord: the substances in which such modification is effected are the spiritual atmospheres."— 944.

"Auras and atmospheres, which are spiritual because they had existence from the Lord as a sun, when brought into action in common (*communiter actae*), exhibit heat; and when modified as to single things (*singillatim modificatae*), exhibit light. The heat which in its essence is love, and the light which in its essence is wisdom, are specifically called Divine truth; but taken with the auras, they are called the proceeding Divine."—726 (ii.).

Bridgewater, Mass. SAMUEL H. WORCESTER.

THE ARCANA IN A REVISED TRANSLATION.

MANY of our readers know that the Trustees of the "Rotch Fund" began some time ago a new edition of Swedenborg's works, and produced the "Apocalypse Revealed," "True Christian Religion," the "Four Doctrines," and the "Divine Providence." The work was then suspended, not from lack of funds, for many thousand dollars remained, nor from lack of appreciation, for the volumes were at once brought into use and have become standard editions, but from the difficulty of obtaining the new translations. In this state the matter has remained for sometime until a new plan has been formed, which is now being carried out in respect to the "Arcana," and which will, it is hoped, be made use of in completing the whole edition. This plan, though not entirely new, can almost be called so, because it has been tried before only in a slight degree.

The "Arcana" has been divided into several portions, and each of these portions has been assigned to one or more men. They have received according to their portions volumes of the old Boston edition, bound up with blank leaves. This translation, which was exceedingly close even to awkwardness in many cases, is made the basis of a revision. It is hoped that the work will be ready for the printer in a few months.

In carrying out their tasks, the revisers report to one appointed by the Trustees to supervise the work. They are under instructions to be faithful to the original everywhere, but to make use of words which can be understood by the ordinary reader. Latin idioms, which were often transferred bodily into the English, are to be modified, and long words of Latin derivation are to give place, so far as is practicable, to short and expressive Saxon words.

The translation by Mr. Clowes, which with some improvements, is in general use here and in England, and a partial translation made by Rev. T. B. Hayward, are made use of for consultation, but the Boston rendering was so literal that it makes the best basis.

We believe that such a revision, done under thorough super-

vision, will accomplish what is greatly needed. It may go near to making Swedenborg as well understood in English by his readers of to-day as he was understood in Latin by his readers of a century ago.

Those who labor upon the revision will certainly have great benefit from their work, and will be happy if they can contribute to the general reading of this wonderful exposition. We have been at work upon a portion, and have enjoyed to a high degree the slow reading and therefore more thorough understanding of the book.

REFERENCES TO THE NEW TEMPLE OF EZEKIEL.

SWEDENBORG calls the city in Ezekiel "the New Jerusalem:"—

"From these things, also, it may be evident whence it is that the New Jerusalem, in which was the Temple, was seen of Ezekiel built upon a high mountain* (EZEK. xl. 2)."—A. E. 405.

He calls the earth or land in Ezekiel "the new earth" (or land); the city there, "the new city;" and the temple, "the new temple:"—

"Concerning the Levites in Ezekiel, where a new earth, a new city, and a new temple are treated of (xl. 46; xliii. 19; xliv. 15; xlviii. 11, 12)."—A. E., 444.

So, A. E., 630:—

"In the prophet Ezekiel, from the fortieth to forty-eighth chapter, the subject treated of is concerning a new city, a new temple, and a new earth."

He places Ezekiel and Revelation side by side:—

"That numbers signify things is manifestly evident in Ezekiel, where the house of God, with all things there within and without, and also the new earth, are measured and described by numbers of a measure from chaps. xl. to xlviii. . . . In like manner in John, in the Apocalypse, where, also, the New Jerusalem is described by numbers of a measure."—A. C., 10,253.

* See the city so drawn, for Revelation, in the 1861 edition of "Solomon's Temple" (PL. xviii.), and in "The Holy Houses" (PL. G. 10). This passage (A. E., 405) is noticed today for the first time.—*Author of "The Holy Houses."*

"That numbers and measures in the Word signify celestial and spiritual things may be manifestly evident from the measuring of the New Jerusalem and Temple in John and Ezekiel."—A. C., 648.

Compare A. E., 405 (above).

"Similar things are signified by the four quarters towards which the temple was measured (Ezek. xlii.) . . . and according to which the gates of the new city were placed (Ezek. xl.; Rev. xxi. 13)." A. E., 422.

And often, elsewhere, he places the earth, city, and temple of the two books in each other's own Divine light.

But the temple of Kings he does not call "the new temple," but in at least sixteen passages he opposes the two, as "Jerusalem" on earth is opposed to the "New Jerusalem."—A. C., 648, 7847, 8369, 8764, 9437, 9509, 9741; A. E., 220, 277, 458; A. R., 239, 367, 487, 861; Doc. S. S., 97; T. C. R., 260. Thus:—

"Concerning those two courts of the temple at Jerusalem, see 1 Kings vi. 3, 36; 2 Kings, xxi. 5. Concerning the outer court of the new temple in Ezekiel, chap. xl. 17," etc.—A. C., 9741.

He speaks at length of Solomon's temple, and then of "the new temple, in Ezekiel."—A. E., 458.

The same is signified "by the cherubim carved upon the walls and doors of the temple (1 Kings vi. 29, 32, 35); and also by the cherubim in the new temple (Ezek., xli. 18, 19, 20)."—A. R., 239.

"Temple at Jerusalem . . . palm-trees (1 Kings vi. 29, 32). The same in the new temple, mentioned in Ezek. xli. 18, 19, 20." —A. R., 367.

"Of the courts of the temple at Jerusalem (1 Kings vi. 3, 36). Of the courts of the new temple (Ezek. xl. 17–31–44; xlii. 1–4; xliii. 4–7). And of the court without the tabernacle (Exod. xxvii. 9–18)."—A. R., 487.

That is, he cuts off the temple of Kings from Ezekiel's, just as he cuts off both from the tabernacle; but the temple of Ezekiel and that of Revelation he makes to be the same.

"In Ezekiel. . . . That by the new temple and by the holy city and land, spoken of by the prophet in this and in the preceding and subsequent chapters, is not meant any new temple, nor a new city or new land, every one may see; for mention is made of sacrifices and rituals, which were to be established anew, and which yet were to be abrogated;* and also mention is made by name of the tribes of Israel, which were to portion out the land into inheritances among them, which yet have been dispersed, and have never returned."—A. C., 4545.

Here Swedenborg turns aside, for a moment, to make the Ezekiel temple a thing of the past.

In the A. E. (630), Swedenborg speaks of Solomon's temple (1 KINGS vi.), of the New-Testament temple (JOHN ii.), and then adds from Ezekiel (xl.) several temple details, again letting his mind turn aside to the bare letter for sake of the spiritual sense. Commonly, he dwells only on the spiritual meaning of the Ezekiel temple; an almost overwhelming flood of heavenly light pouring back from Revelation, through Ezekiel, into Kings, transfiguring the holy houses, till we see no temple, save the Lord God Almighty and the Lamb.

T. O. PAINE.

* This thought is published in "The Holy Houses" (p. 2), and in the author's article in the *New-York Daily Tribune* for June 25, 1886; but this passage in the A. C. seems new to the writer.—P.

My mind was ruffled with small cares to-day,
And I said pettish words, and did not keep
Long-suffering patience well; and now how deep
My trouble for this sin! In vain I weep,
For foolish words I never can unsay.

Yet I shall learn at last; though I neglect,
Day after day, to seek my help from Thee,
Oh, aid me, that I always recollect
This gentle-heartedness; and, oh, correct
Whatever else of sin thou seest in me?

—*Henry Septimus Sutton.*

BOOK NOTICES.

PROGRESSIVE THOUGHT ON GREAT SUBJECTS. By Rev. N. F. RAVLIN, Pastor of First Baptist Church, San José, Cal. pp. 188.

THE BIBLE? OR THE CREED? By B. F. BARRETT. pp. 28.

THESE publications are from the Swedenborg Publishing Association, 900 Chestnut Street, Philadelphia. The first is a neat, bound volume, and is number twelve of the "New-Church Popular Series." It contains nine discourses which will be of great interest to our people, and, as we believe, to many others, because they are the utterance of one who had received the doctines of the New Age, and who possessed the courage to declare his position fully. Of course he received them as the plain meaning of the Holy Word, and, as such, he set them before his people with clearness of reasoning and ample proof from Scripture. Treating the essential themes in this way, he led his people to see the truth of what he believed, and they retained his services. As a treatise to put before others similarly situated, "Progressive Thought" is admirable.

In "The Bible? or the Creed?" Mr. Barrett presents us with a paper read before the Ministers' Conference last June, and treating of the course to be followed by "ministerial converts." His suggestions did not then receive the approval of those who had passed through the experience of changing their faith, but all agreed that every true man would see what was his duty, and would need little advice from others. Mr. Barrett is in communication with many ministers who have not fully declared their positions to their congregations, and this leads him to like a course which is not to us so commendable as that pursued by Mr. Ravlin.

PROCEEDINGS OF THE SECOND CONGRESS OF CHURCHES.

THE *Proceedings* of the meeting held at Cleveland, published by the Case, Lockwood, & Brainard Company of Hartford and sold for fifty cents, show that there were some notable features of the second as well as of the first meeting, although the second seems

to have included less prominent men. Dr. Ladd of Cleveland gave an address of welcome in which he said,—

"The old question whether the world is growing better should be forever set at rest. The fulness of time has come. He is blind indeed who cannot read the signs of these better times. The dark ages of Christian polemics have passed away, thank God, forever, giving place to the brighter day of Christian charity, and earnest, harmonious Christian work. This Congress of Churches is the legitimate and necessary product of this more Christian age."

In his review of the first meeting, Dr. Anderson, of Waterbury, Conn., referred to the fact that it had included "Unitarians, Universalists, and those usually designated Swedenborgians,"—a well-chosen expression.

The principal address was by Dr. Daniel Curry, of New York, on "the Present Necessity for a Re-Statement of Christian Beliefs." He said,—

"It is very manifest that the present age is a time of changes in the form of Christian thought and modifications of doctrinal conceptions. The formularies which have come down to us from the past no longer satisfactorily express the theological conceptions of the best minds of Christendom. . . . The historical creeds are all of them materialistic, often grossly so, in their forms of language and manifest conceptions respecting the future life. The popular notions respecting the resurrection of the dead and the 'life everlasting,' which those creeds manifestly teach, have ceased to command the assent of the great body of intelligent believers."

Some of the speaking was very light, coming from those who had no luminous thought to offer, but there are men in the movement who are consecrated to it in a way which looks to a good result. The report is profitable reading.

The Wreath and the Ring. By James Spilling. London: James Speirs. 1886. pp. 172.

We count this the best of Mr. Spilling's efforts to present doctrine in story. Fred Freeling is called to the home of his sister, whose only child has just died, and whose overwhelming grief is not assuaged by her skeptical husband. Fred arrives and endeavors to tell them of the spiritual world, but they are in no state to listen, as they have just learned that the rector will not perform the funeral service because the child was not baptized. Fred calls upon the rector, discusses the narrowness of the rule, and decides to read the service himself, which he does, adding an address of New-Church truth. Then enter two ladies, who are mediums, with

a message from the child. Both parents are at once convinced. Fred questions the spirit, and involves it in lies and anger. He finds an intelligent sympathizer in the rector's daughter. The mediums charge the mishap to him, and, in his absence, renew their seances; but at length the parents are insulted by the spirit, and they turn to Fred, who carefully guides them, though meeting at first with a refusal from the father to believe anything not proven to his senses. Here especially is the skill of the story; for Fred not only deals wisely with his brother-in-law, but also with the rector and with a bigoted curate. With a little delay, Fred is made happy by obtaining the love of the rector's daughter, — a character full of interest, — the consent of her father, and the conviction of his friends that not spiritualism, but the revealed truth of the Word, is the remedy for all doubts.

We hope that this handsome little book will be widely circulated. If not masterly, it is very good indeed; and, in its arguments, we do not think it has been surpassed.

Miss Melinda's Opportunity. By Helen Campbell. Boston: Roberts Brothers. 1886. pp. 217. $1.00.

The elements of this story are few: an old single lady of wealth and family pride, living in New York in the way in which her hard-hearted elder sister, just deceased, had led her, and some shop-girls, overworked and homeless. The trials of one of these girls, who goes to work in the city to save a mortgaged home, stand contrasted with the unbroken luxury of the spinster's life. A relative of the latter, poor but energetic, forms the connecting link. The grand result is excellent, namely, a home for work-girls provided for by Miss Melinda, the aristocrat, and her heart softened and strengthened by its new experience. It is very evident that the author had studied her subject, for nothing could exceed the quiet irony with which she represents the life of Miss Melinda when she was respectable and nothing else, while the problem of the girls' club is stated with an exactness and solved with a fulness of explanation which reads like a public document. No one will read the story without being the better for it, and it is pleasant to think that its practical hints will fall on many willing ears. The patronizing church aid, the comfortless "homes" full of rules, but lacking comfort, and the sleepy respectability which dreads to be disturbed by any cry of distress, and which cannot permit "the family" to be disgraced by a self-supporting

member, are all pictured to the life in a way which will help to remedy the ills described.

Gospel Faith Commended to Common Sense. By John Leighton, D. D. New York: Funk & Wagnalls. 1886. pp. 139. 75 cents.

Dr. Leighton's book is not concerned with explaining what the Gospels teach, but simply with presenting Christian faith in its simplest form to thinking men. He is very frank in setting aside what is not sensible. He says plainly that "faith is not the receiving of a creed. That is purely an intellectual process, but this is chiefly a movement of the heart." He condemns such words as "believe that you are to be saved, and you will be saved; for this saves you." "These words," he says, "are not only irrational, but highly dangerous." He declares that "a true religious faith is trust in God, and that Gospel faith is trust in Jesus Christ as God manifest in the flesh." As to the necessity of faith, he says, "We speak it with reverence, yet we assert that God himself can make no change by which he shall dispense with faith in him; he cannot deny himself." Dr. Leighton has recently died. His death seems to have taken from the Presbyterian ministry one who was doing very good work.

Poverty Grass. By Lillie Chase Wyman. Boston: Houghton, Mifflin, & Co. 1886. pp. 320. $1.25.

The eight stories which make up this book are all drawn from the life of a factory town, and tell the pathetic loves and failings and struggles of the operatives in contrast with the easy lot of the families of the owners. The writer does not exaggerate the wide difference, but shows how the gulf may be bridged to the advantage of both parties. The short story is a different kind of literature, but is well done here. There is some sameness about the stories, but those in the latter part of the book are more varied. "Bridget's Story" is the best, and it is a master-piece. Much good can be done with just such stories, which clearly reveal the labor problems, and we hope this neat volume will be widely read.

Psychology: The Cognitive Powers. By James McCosh, D.D., LL.D. New York: Charles Scribner's Sons. 1886. pp. 245.

"A handsome text-book," we exclaim on taking up this volume. With its division into brief chapters, its sub-divisions indicated by

the type, its large print throughout, it is a king among books of its kind. Dr. McCosh's style is well known. He is always plain of speech, letting a good deal of his personality into what he writes, but leaving the impression upon his reader of an honest, truth-loving mind. Moreover, his grasp of his subject is strong, and at the same time easy to a very uncommon degree. Of course he treats of the Senses, of Consciousness, Memory, and so on. His arrangement is interesting. He divides the mental powers into two groups, the Cognitive and the Motive, and he regards the Conscience as the link between the two, the intellectual and emotional, partaking of the nature of both. He is, as it seems to us, just right in his Realism, for which he is always ready to break a lance.

Childe Harold's Pilgrimage. By Lord Byron. Edited, with Notes, by William J. Rolfe. Boston: Ticknor & Co. 1886. pp. 288. 75 cents.

Mr. Rolfe's gifts as an editor have been established by his work upon Shakespeare's plays, the volumes of which, in neat binding, are well known. This edition of Byron's master-piece is in the same style, with two hundred richly illustrated pages containing the poem, and the remaining pages filled with notes adapted to use in literature classes. The value of the poem in every respect, and especially in its geographical aspect, is much enhanced by Mr. Rolfe's work.

Justina. Boston: Roberts Brothers. 1886. pp. 249. $1.00.

This novel deals carefully with the divorce problem. Justina, strong, pure-minded, is touched by the reserved strength of John Wolfe. He waits long, but at length causes her to know that he has in England a wife, married in youth and recklessness, a woman mentally and morally diseased. He learns that Justina reciprocates his own strong feeling, and plans for a divorce, but she refuses to have this considered, or to be in any way unwomanly till the wife has died. The story is much weakened by the frequent voyages upon which John, in his restlessness and longing, dashes without preparation, and there is some evidence of the writer's inexperience; but it is a useful, wholesome story, and deserves well of the public. When at last the happy result is reached, both have done just what duty demanded, and their large sacrifices have their reward.

The Reason Why is a very pleasant presentation of mind-healing, with accounts of cases treated with success by the author. As against blind and excessive use of drugs, Mrs. Cobb has a good argument, but, when she concludes against all remedial measures except those of a mental sort, her reasoning is overdrawn. The adoption of mental treatment by a skilful physician, in conjunction with his use of remedies, strikes us more pleasantly than the entrance upon the care of the sick by those of no medical training, and who rely upon "truth," by which is meant philosophical to the exclusion of physical truth.

Santa Barbara and Around There is, of course, not a guide-book, nor an advertisement, because it is tastefully issued at seventy-five cents by Messrs. Roberts Brothers of Boston; but at the same time, with its pretty pictures and fine descriptions, it will help people to go to this gem of Southern California, and to go, too, by the Burlington route. At least, the reading of this little book has so affected us with a strong desire to see the "American Nice."

The Present Conflict between Capital and Labor is the title of an address delivered by C. C. Bonney, Esq., at Chicago, after the Haymarket riot. As would be expected, Mr. Bonney combines well the legal and moral aspects of his subject. His closing words are, "What we want between Capital and Labor is not war, but a wedding." Published by Chicago Legal News Company.

The Andover Review for September was a deeply interesting number. Its articles are largely studies of thoughtful and open-minded men — the leaders of popular thought — into the subjects over which dogmatism has long ruled. Doctrine as yet is lacking, but a preparation for receiving it from the Holy Word, rationally and spiritually understood, certainly goes on.

The American Sabbath-school association has issued the *Journal* of its nineteenth annual meeting, with every evidence of care on the part of its Secretary, Rev. W. H. Mayhew. He reports sixty-four schools, with a membership of from four to five thousand. Of these, Massachusetts has nearly one-third.

THE NEW CHURCH.

A DOCTRINE FOR SCIENTISTS.

One of the noteworthy publications of the season is an address delivered at Montreal during the session of the British Association by Rev. W. H. Dallinger, LL. D., Governor of Wesley College, Sheffield, and published in the New-York *Independent*. Dr. Dallinger's subject was the "Probability of a Divine Moral Manifestation, in the Light of Recent Science." He addressed scientists in their own way. Presenting the idea, now generally accepted as scientifically demonstrated, that the world was made and is preserved upon a moral plan, so that evil leads to decay and righteousness to growth, he presented the thought that the Creator of such a universe would not hide himself, but would make himself known. He then considered whether our Lord did manifest such purposes and such a life as would perfectly represent the unseen Creator. His conclusion was that, looked at apart from all creeds and prepossessions, the candid scientific mind must admit that the manifestation was perfect, and that the kingdom established by our Lord was precisely that which harmonizes with the perceived purpose of the universe.

The cleanness of the argument is as noticeable as the force of its conclusion. The orator certainly kept within his premises. He arrived at a result which is a startling comment on the old theology. No science supports election and decrees, no science supports the doctrine of Incarnation for the appeasement of an enraged God, no science supports a belief in the destruction of the world with resurrection of bodies.

But the doctrines of the New Age are not assailed by science. On its own plane it lays a basis for their reception. Precisely where Dr. Dallinger stands is where true doctrine from the Word meets him and welcomes him. The manifestation which he believes to be implied in the moral government of the universe is just that which we see to be taught in the Holy Word. It is such an Incarnation, Redemption, and Glorification as we know of that science reaches out for. The passages which Dr. Dallinger

quotes, not by way of text, but by way of suggestion, are the proof passages most in use by us, namely, JOHN xiv. 8, 9, JOHN x. 30, and others.

More fully, of course, than is yet known to many, the Holy Word gives the history of the continual manifestation of the Lord according to the states of men; first by his angel, and finally by incarnation. Dr. Dallinger's argument demands this. His argument would fail if it were held that in no way did God declare himself till our Lord came; but his argument is perfectly supported by the facts revealed in the Word.

Our readers will be reminded that this argument of natural reason was frequently used by Swedenborg with those who had from gentile religion an idea of God, but who knew not as yet the Lord the Redeemer. Thus, to Africans in the spiritual world, he said,—

"God in his essence is Divine Love, and Divine Love is as the purest fire; and since love looked at in itself purposes nothing but to become one with another whom it loves, and since Divine Love purposes nothing but to unite itself with man and man with itself, even so that he is in man and man in him; therefore he came down and took on the human according to the order established from himself from the creation of the world, which was, that it should be conceived of power generated by himself, be carried in the womb, be born, and then increase in wisdom and love, and so approach a union with its Divine origin, and that thus God was made man and man God. The Scripture which Christians have, and which is called the Word, plainly teaches and testifies of him that it is so, and God himself, who in his human is called Jesus Christ, says that the Father is in him and he in the Father, and that he who seeth him seeth the Father, besides many things to the same effect."

Swedenborg went on and presented the idea more fully, using, it should be noticed, the very passages cited by Dr. Dallinger. The conclusion of the paragraph is,—

"When these things were heard, the Africans, because they were interiorly rational, perceived more than others, and according to its perception, each one approved."—T. C. R., 838.

We are pleased to see the argument employed with scientists, and have no doubt that it will be effective. Indeed, we have heard it claimed that actual atheism no longer exists; that only infidelity or unbelief in the Lord remains. This is too sanguine a view, but it is certain that advance is making in this respect. It is an advance upon sure footing, and therefore it modifies existing beliefs in the direction of genuine truth. Science does not prepare one

for a blindly accepted faith, but for a positive perception of spiritual, rational truth.

THE NEW-CHURCH HERALD.

A NEW magazine has been started by our English brethren, and has for its editor Mr. J. E. Dawson, Eldwick Grange, Bingley, Yorkshire. The first number is very neatly printed, and contains thirty-six pages of varied matter, including a fine portrait of Dr. Bayley, and a view of his church at Kensington. The numbers will cost five pence; six months' subscription, two shillings, three pence. Thus, though the issue is small, yet, considering the promised illustrations, the cost is very low.

We quote the editor's greeting, and wish the enterprise success.

"Our object in bringing before the public the *New-Church Herald* is not to supplant or replace in any way any other New-Church magazine, but to do all that we can to carry forward the good work of the Church, and thus help rather than hinder the success of any other New-Church publication. We wish to bring more prominently before the public the writings of Swedenborg, so that thoughtful minds may be better acquainted with the grand philosophy contained in them, and be better able to understand the spiritual sense of the Word of God. The social and political life of the world is the outbirth of its religious life. The common idea is that politics and business have nothing to do with religion. It should be the business of all those who are engaged in the Church to show that religion has all to do with these things, and that the social, political, and religious life make one; for what a man loves he desires, and what he desires he takes delight in. The future success of the Church will depend in a great measure on how we teach, train, and bring up the young minds now amongst us. It will be one of our aims to teach that the real business of life consists in the teaching, training, and bringing up of children. We trust that, through the medium of these pages, we shall be the means of causing many thoughtful men to know each other better, and bring about a bond of union and closer friendship amongst all those who are engaged in New-Church work.—*The Editor.*"

THE POTTS CONCORDANCE.

EVERY one is eagerly awaiting the publication of this great work. For fourteen years Rev. J. F. Potts, of Glasgow, Scotland, has been engaged upon it. His aim has been to make a complete concordance of Swedenborg, including his unpublished as well as his published works. By ingenious methods he has so made his extracts that they all fit together, giving the reader the whole story, as it were. On this work Mr. Potts has labored without pecuniary return, and has even presented the manuscript to the Swedenborg Society, and so to the Church at large. It is proposed to issue the book in monthly parts of forty-eight large pages each, — the

parts to be sixty in number and to cost sixpence. There is, however, a strong desire felt in this country that the publication should not extend over so long a time, nor be made in so small instalments. If the whole work will cost thirty shillings, it is thought it might be issued in four volumes of some seven hundred pages each, each volume to cost about two dollars, which would be very low.

In whatever form it is received, the work will be welcomed heartily. It will be at once an indispensable part of a New-Church library. As a reference book, it will fill a long-felt want; but, as a book for reading in course, it will prove, as we conclude from specimen pages, very desirable. Any person of the Bible, any doctrinal subject, can then be studied without going over many volumes, as is now done.

We learn that Mr. Potts has prepared indexes, which greatly increase the value of the whole, and which enable the reader to look up a subject either under the original Latin word or the English.

The following table shows the abbreviations used in the book for the titles of most of Swedenborg's works. The unpublished works, and three small published works not included here, have their own abbreviations. This is remarkably ingenious.

A. Arcana Coelestia.
B. Brief Exposition.
C. Doctrine of Charity.
D. Spiritual Diary.
E. Apocalypse Explained.
F. Doctrine of Faith.
H. Heaven and Hell.
I. Influx, or Intercourse of the Soul and Body.
J. Last Judgment.
L. Doctrine of the Lord.
M. Marriage Love, or Conjugial Love.
N. New Jerusalem and its Heavenly Doctrine.
P. Divine Providence.
Q. Nine Questions.
R. Apocalypse Revealed.
S. Doctrine of the Holy Scripture.
T. True Christian Religion, or Universal Theology.
U. Earths in the Universe.
W. Angelic Wisdom concerning the Divine Love and Wisdom.

SPIRITUAL ANARCHY.

One of the painful experiences of the year has been the reading of an anarchist paper which some one had sent to us with kind intent. The constant murdering of the language by the use of all kinds of slang was not pleasant, but to this was added an enmity of all order. Not only were the rights of labor defended by what seemed to the editor the most cogent means, — but which did not

seem so to us, — but he must invade the rights of all others. Passengers on railways had no right to ride if *employés* did not choose. Buyers of bread had no right to go to a shop which was offensive to workmen. Police had no right to arrest a disorderly man. Courts had no right to punish those who destroyed railroad or other property, or even life, if it was done in the name of labor. Epithets and threats were thrown right and left. Reason was lost, and only hatred remained, — a hatred which was blind, desperate, and utterly cruel.

We must confess that, to some extent, the same feeling is sometimes caused by reading something of a different grade, but similar character. We dread spiritual anarchy more than natural. We know that, under Divine Providence, neither can prevail unless all men yield. Of this we have no fear. But what is more painful than to hear the mutterings of spiritual anarchy? Perhaps our meaning is asked for. We mean objections to church-going, opposition to the maintenance of a trained ministry, making light of institutions of the Church for the promotion of the spiritual progress of mankind, favorable looking upon forms of spiritism which inspire dislike of religious usages, a disposition always to criticise and never to commend the efforts of religious people, and a general attitude of indifference and aloofness.

This is not the broad blasphemy of Ingersollism, but it may be more full of hatred of spiritual life. Its laugh of derision at those the world over who seek to build up Zion can but have a painful sound. As political heartlessness leads to natural anarchy, so does moral heartlessness lead to spiritual anarchy.

This spirit always exults over the downfall of a Christian, especially if he be of another religious family. The news is sent far and wide. The humiliation of his co-religionists is matter of mirth. A state of mind is manifested which would be pleased with the destruction of every place of worship but one's own Church, and in the preservation of this only a hard-hearted pleasure would be felt.

Here is a tendency to be carefully resisted by looking to the Lord, the all-merciful, the long-suffering, whose tender mercies are over all his works. We should fight against a spirit of aloofness. We should join with others in religious exercises. We should set our hope and purpose so high that we rise above the machinations of evil, anarchical spirits.

THE BROWNINGS AS EXPONENTS OF NEW-CHURCH DOCTRINES.

MR. JAMES SPILLING has lately printed in *Morning Light* a series of extracts from the poems of Robert and Elizabeth B. Browning, which extracts, grouped as they are under heads introduced by passages from the doctrines, show a marked degree of familiarity with the language of Swedenborg, and, what is more important, a thorough acceptance of the teaching. Thus, under "Correspondence," he quotes from Mrs. Browning as follows: —

> "There's not a flower of spring
> That dies ere June, but vaunts itself allied,
> By issue and symbol, by *significance*
> *And correspondence*, to that spirit world
> Outside the limits of our space and time,
> Whereto we are bound." —*Aurora Leigh*, p. 185.

> "Without the spiritual, observe,
> The natural's impossible — no form,
> No motion; without sensuous, spiritual
> Is inappreciable — no beauty or power;
> And in this twofold sphere the twofold man
> (For still the artist is intensely a man)
> Holds firmly by the natural, to reach
> The spiritual beyond it — fixes still
> The type with mortal vision, to pierce through,
> With eyes immortal, to the antetype
> Some call *the ideal* — better call *the real*,
> And certain to be called so presently,
> When things shall have their names." —*Ibid*, p. 303.

THE SWEDENBORG CALENDAR.

WHEREVER we go, into the homes or vacation cottages, we see the calendar, and are very glad to see it. Often we notice that the slips, torn off from day to day, are put up where they can still be read. A very sick friend kept the slips by him, and made them the basis of his thought and conversation. We noticed that he dwelt particularly on those extracts which declared the Lord's mercy and constant care. We think that a very plain card, with a Scripture text or two, would make the best base. The present card is a little too highly ornamented. The slips are the important part of the calendar. The card should be rather small and plain. Many praise the good paper used this year, and express the hope that we may go on having the calendar, as nothing would take the place which it now fills in the home, by the work-table, and at the bedside.

OUR ACTIVITY.

Some of our people may be surprised to read what the London Times lately said about a catalogue of additions to the library of the British Museum: —

"It will probably astonish most people to learn that the most energetic and active propagandists of modern religious sects are the Swedenborgians. Mr. Fortescue's catalogue shows that in the years 1880–85 there were four times more publications devoted to Swedenborgianism than to any other form of belief."

It is a good record, but the Holy Word is an inexhaustible well, and from it our people draw the substance of an increasing literature, now only in its beginning.

CHRONICLE.

July 31. Rev. John Philander Perry died in New Ipswich, N. H.

Aug. 9 to 14. The British Conference met in Heywood. Dr. Hibbard, Dr. G. F. Root, and Dr. William Goodell were present from America. Rev. Messrs. J. F. Buss and W. T. Stonestreet were received as ministers. There were one hundred and three ministers and delegates present. Rev. R. R. Rodgers was appointed President, and Rev. R. L. Tafel was nominated for President next near. Mr. Newman was present as a representative from Australia. A second Society in Glasgow was received.

DR. BAYLEY'S SUCCESSOR.

It is remarkable that a brief time before Dr. Bayley's death, his Society was led to engage Rev. Thomas Child as assistant minister, and that, by unanimous action, he has now become the pastor, so that no time is lost in seeking for a successor of the beloved minister.

A COMMITTEE ON GHOSTS.

"The American Society for Psychical Research" has appointed a Committee on Apparitions and Haunted Houses, and the public is requested to give the chairman, Prof. Josiah Royce, of Cambridge, Mass., any information it may have on this head. We hope that something useful will grow out of the Society's work.

THE RELIGIOUS WORLD.

BASIS OF UNION BETWEEN FREE BAPTISTS AND CHRISTIANS.

OUR readers will find very interesting a plan adopted for uniting these two bodies. Both have already signified their wish to unite, and have appointed Committees which have met and adopted the following basis: —

"The Free Baptist and Christian Churches, perceiving their unity in the reception of the Holy Scriptures as given by inspiration of God, and as the only rule of faith and conduct; and that Christian character, attained in the exercise of saving faith in the Lord Jesus Christ, by the washing of regeneration and the renewing of the Holy Spirit, is the indispensable condition of admission to the ordinances of the Gospel, and to the fellowship of the Church; and recognizing one Lord, one faith, one baptism, one God and father of all, who is above all and through all and in all; deploring the evils of needless division, conceding the liberty of the several churches to retain or adopt such local name, covenants, forms, and usages as they may desire, in due subordination to the precepts of God's Word, do hereby propose to form a union as follows: —

"1. In efforts to carry out the command of our Divine Lord: 'Go ye into all the world and preach the Gospel to every creature.'

"2. In efforts for the more effectual preaching of the Gospel at home in order to the promotion of piety among Christians and the conversion of sinners, regarding the Gospel to be the power of God unto salvation to every one that believeth.

"3. In improving the condition of our Sunday schools, in establishing new schools, and in taking measures to have the statistics of all these schools annually reported and published.

"4. In endowing and supporting the institutions of learning already existing in either body represented in this committee, and in founding such new ones as may be deemed expedient.

"5. In the sustaining of such periodicals as are now published by both bodies, and in publishing a year-book and a religious quarterly or magazine by some person or persons in good standing in either denomination.

"6. We recommend that such churches, conferences, quarterly meetings, and other bodies, as occupy closely connected territories, unite. That ministers of each denomination form organizations for religious worship, biblical research, and mutual improvement, and that the weak churches and scattered families of the above-named bodies be brought together as rapidly as practicable.

"7. That independent churches in sympathy with this movement be advised to unite with some association already existing in either body, or to form themselves into new associations to be connected with one body or the other.

"8. In entering this union, neither the Free Baptists nor the Christians relinquish their name, doctrine, church polity, fellowship, or principles of communion;

but the rather emphasized whatever they have heretofore taught, and what they now consider, as Biblical, evangelical, charitable, and true; each, however, observing that truth for itself, without attempting to force it upon another; yet hoping that, by fraternal association and mutual forbearance, variations may vanish away, and that both may be so assimilated in the spiritual Church as to become one people in every particular; for which we will labor and pray."

"NO SWEDENBORGIAN THEORY."

BISHOP MALLALIEU, a very energetic officer of the Methodist Church, has described in *Zion's Herald* a resurrection sermon which he delivered in the West. He says of it, —

"It is sufficient to say that a sermon was preached in harmony with the Bible and Methodist theology. No germ or Swedenborgian theories were advanced. The blessed Gospel doctrine, as taught by Paul and the Lord Jesus Christ, was once more proclaimed. The resurrection is not an intangible, indefinable, spiritual exhalation out of the mortal that escapes at death or any other time; the resurrection of the Gospels, the resurrection as taught by Paul and Jesus, is a real, literal, absolute resurrection of the body, or, as the old Greek and Latin forms of the Apostles' Creed have it, the flesh.

"'Soon shall the trump of God
Give out the welcome sound
That shakes thy silent chamber walls,
And breaks the turf-sealed ground.
'Twas sown in weakness here,
'Twill there be raised in power;
That which was sown an earthly seed
Shall rise a heavenly flower.'"

The Bishop's words make it clear that he knows nothing about any other than the material doctrine of resurrection, and he seems not to know that Paul's declaration was, "Flesh and blood cannot inherit the kingdom of God;" nor can he have noticed that the view which he holds is precisely the same as that of the benighted Jews which Martha expressed at the grave of Lazarus, and which our Lord quickly rebuked and corrected. To Martha's "I know that he will rise again in the resurrection at the last day," the Bishop cries "Amen!" but the Lord not so.

THE FRIENDS.

IN some quarters the Friends have been reviving their work by adopting the ways of other bodies. Their paper, the *Christian Worker*, tells what changes have taken place: —

"The establishment of Bible schools; active work in evangelization by revival meetings and otherwise; a general desire and effort to adapt means and methods to the demands of the age and circumstances under which we live; the use of singing and the exercise of more liberty in speaking and prayer, and in the use of

the Scriptures in worship; the teaching of experimental truth, and an effort to vitalize into action our principles and doctrines, so as to bring results in the salvation of lost souls and in the elevation and instruction of Christians in the Divine life; the awakening of interest and zeal in foreign mission work; the creating of a desire for a more teaching, practical, and spiritual ministry, and the raising of a general inquiry as to how ministerial gifts shall be better developed, and how ministers shall be more wisely distributed amongst meetings and better supported in their work."

It is said that in every case where the Friends have opposed these innovations, they have declined in numbers and otherwise.

DENOMINATIONALISM.

In the New-York *Independent*, Dr. Philip Schaff discusses the tendency to advance from sectarianism, or the paramount regard for distinctions of sect, to what he calls denominationalism or the right regard for distinctions of faith, combined with a fraternal spirit. He says of this: —

"There is, then, unity in diversity as well as diversity in unity.

"And the tendency to separation and division is counteracted by the opposite tendency to Christian union and denominational intercommunion, which manifests itself in a rising degree and in various forms among Protestants of the present day, especially in America, and which is sure to triumph in the end. The spirit of narrowness, bigotry, and exclusiveness must give way at last to a spirit of evangelical catholicity.

"The great problem of Christian union cannot be solved by returning to a uniformity of belief and outward organization. Diversity in unity and unity in diversity is the law of God in history as well as in nature. Every aspect of truth must be allowed room for free development. Every possibility of Christian life must be realized. The past cannot be undone. History moves zigzag, like a sailing vessel, but never backward. The work of Church history, whether Greek, Roman, or Protestant, cannot be in vain. Every denomination and sect has to furnish some stones for the building of the temple of God.

"And out of the greatest human discord God will bring the richest concord."

THE BIBLE ON HEAVEN.

There is so much said by conservative preachers as to the utter silence of the Bible in respect to heaven that we are pleased to find, in a paper by Dr. Spear in the *Independent*, some evidence that he sees the Bible in a clearer light: —

"Reader, have you loved and lost and buried a sainted friend? If so, you can sympathize with the writer in asking the question, 'What has become of the loved and the lost?' He hopes that you can also sympathize with him in the consolation and the comfort afforded by the Bible answer to this question. The Bible has more good news for you on this subject than you are aware of, unless you

have, with prolonged attention, turned your ear in the direction whence the news comes. Its eschatology, as to those who die in the Lord, fills the whole firmament of thought with transcendent glory. Its pictures of their future state contain the boldest, the sweetest, and the purest imagery of time. The best words in language, and the best objects in nature, are laid under contribution to give us an idea of their heavenly life. A stricken and sorrowful heart, weeping over its loss, following in thought its dear departed one, yet sitting in the illuminated gallery of the Bible, will finds its griefs, by a mysterious enchantment, passing away, and the sweet calm of hope and joy taking their place. Congratulations addressed to the dead, rather than sorrows rending and wrecking the heart, will become the experience of the soul. How gloriously the Bible lifts and scatters the shades that hang over death! What joy it sends into this world by the needed service! What madness is that which spurns the light, and passes to the grave and to eternity without its comfort!"

A NATIONAL CHRISTIANITY.

In the New-York *Independent*, T. G. Apple, D. D., LL. D., considers the possibility of union for Christian work, and says,—

"What is there to hinder the Christian Churches of this nation from forming a federal union, conforming in its main features to our civil national government? Let the Churches organize a general representative body, composed of delegates appointed by the different denominations, for the purpose of mutual coöperation, and the consideration of such questions as pertain to the common interests of Christianity in its relation to the nation. Let it be an advisory body merely, without legislative functions, to meet at stated times, or as occasion calls for it. There are questions upon which a deliverance is already urgently called for. It is high time, for instance, for the Churches of this country to express a judgment on the subject of marriage and divorce, on the observance of the Sabbath, and other matters of a similar character, which pertain to both Church and State. Other questions would arise that pertain more especially to the Church itself, such as coöperation in the work of foreign missions, evangelization in our large cities, meeting the attacks of infidelity, etc."

DISCOVERY OF TAHPANHES.

M. Petrie, of the Egypt Exploration Fund, has found this city named in the Prophets, and especially in Jeremiah. Hither, in spite of the warnings given by the Lord through that prophet, came the Jews, fleeing from the King of Babylon, and here they were received with kindness by the Egyptians, their allies. But, in fulfilment of prophecy, they were here pursued by the Babylonians, and the city was destroyed. It is believed that Jeremiah died here. This city, which has more than once been falsely located, has now been fully identified on the Pelusiac arm of the Nile, and some Babylonian cylinders have been found which narrate its overthrow as predicted.

A CURE FOR APATHY.

A WRITER in the *Intelligencer*, Rev. W. R. Taylor, of Philadelphia, points out, in a thoughtful article, the apathy produced by a certain kind of scientific influence, bringing in a denial of spiritual danger. He says in concluding,—

"All that the Church needs to-day for the stirring of a new and mighty enthusiasm is a profoundly quickened perception of the fact that perdition is as real as salvation; that men and women are lost as well as saved; that over against the life everlasting lies the death eternal; that on every hand are those whose lamps are going out in that blackness of darkness in which no light shall ever be struck.

"Let the Church rid herself of crude conceptions of future punishment; let the all too numerous phenomena of spiritual degeneration and death be intelligently observed; let the astonishing agreement between Scripture and the latest generalizations of moral science, assisted by natural science, on this subject, be noted, and the results given to the people, and there would soon be less dead orthodoxy, less show-work for ecclesiastical statistics, fewer churches run as social clubs, less frequent retreats from down-town districts, and once again we should see the whole of the Lord's host, leaders and ranks, aflame with the Divine fire of rescuing love."

"UNION IN ORDER."

UNDER this head, President Cheney, of Bates College, Maine, has printed in the *Independent* a paper expressive of his views as to the means of uniting Christians. He notes that three movements tending in this direction are now going on, which, if they result in success, will bring the whole Baptist body together. As is known, a wide breach has existed for a long time between the close communion and open communion parties, but Dr. Cheney, who is of the latter, is very hopeful. He says,—

"When I was fifty years younger, my lot was cast for a time with some 'Regular' Baptist Christians. I was a member of their church choir, a teacher in their Sunday school, and a speaker in their social religious meetings. But a Baptist then, as I am now, there was no seat for me at the communion table which the Church spread.

"How great the change in fifty years! To-day I do not hear the invitation, 'Those of the same faith and order;' 'the members of sister churches.' On the other hand, it is said, 'The ordinance of the Lord's Supper will be celebrated at the close of the public services;' and so I feel at liberty to join in such a celebration. Indeed, I am privately invited to do so."

FUTURE PROBATION.

AN excellent treatment of this subject has lately appeared in the New-York *Independent* from the pen of Rev. H. A. Stimson, a Congregational minister of Worcester, Mass. The tendency with those who have received the idea of universal Providence and

Redemption is to do away with the Scriptural doctrine of probation in this life, and to regard it as a mere opinion. To those so viewing the subject, Mr. Stimson presents and briefly explains four points, which are as follows : —

"1. Life beyond the grave presents itself under conditions so entirely different from those of the present life that, for purposes of probation, it cannot be regarded as a continuation of this.

"2. This doctrine would make the other life the real time of probation, and this life only the seeming.

"3. This doctrine has a reactionary effect which practically destroys what little probationary character may be left to the present life.

"4. This doctrine is confronted with certain difficulties which arise in the observed character of the soul."

MISSIONS IN SYRIA.

THE *Missionary Herald* gives an account of what is doing in the Holy Land : —

"Rev. Dr. Craig, at a meeting in London, gave the following interesting statistics as to what is now doing for Syria, a little land with a population of only 2,000,000 — one-half Mohammedan and the other half nominal Christians — instead of the probably 20,000,000 in the days of Solomon. There are thirty different missionary societies at work among them, represented by 800 laborers, 200 being European and American, and 600 native. There are 140 preaching stations, with 7,000 regular attendants at the churches, 30,000 occasional attendants, and 1,000 church members; 300 schools, with 15,000 children, and 14 medical missions, where upward of 80,000 patients were treated, who were sent away, when cured, with a small selection of tracts in their own language; and thus the gospel was carried where the missionary could not go. The religious press was doing a grand work. A great change is taking place among the Moslems. An intelligent Turkish pasha had told him that, though not many Mohammedans were converted to Christianity, he scarcely knew of an educated family that had not the beautiful illustrated books of the Religious Tract Society open upon their tables."

CHRISTIANITY NOT DECLINING.

THE *Springfield Republican* says with reason,—

"This is not the age of the decadence of Christianity, and it is amazing that even an Ingersoll can entertain the notion that the nails are being driven into its coffin at a time whose intense activity in missionary work at home and abroad exceeds anything ever known before in the world. Steadily for the past ten years this activity has been increasing in this country. All over the land multiply organizations of practical workers; society after society is organized for some special and definite purpose, or for the general purpose of strengthening mutual faith and fervor."

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